



THE JOURNAL OF THE MOSCOW PATRIARCHATE

FOR THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO



September 17, 1980. The venerable hierarchs, clerics and laymen by the obelisk to the Orthodox Grand Duke Dimitriy Ioannovich Donskoi on Krasny Kholm, Kulikovo Plain
Below: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, heading the panikhida at the obelisk



R THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO

September 21, 1980. His Holiness Patriarch Pimen celebrating Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

Below: The panikhida for the warriors, who gave their lives for the Motherland, held in the Dormition Cathedral



FOR THE 500th ANNIVERSARY OF THE LIBERATION OF RUSSIA



THE VLADIMIR ICON OF THE MOTHER OF GOD



Metropolitan Aleksey of Tallinn and Estonia, Archbishop Nikodim of Kharkov and Bogodukhov, bishops — Maksim of Omsk and Tyumen, Isidor of Arkhangelsk and Kholmogory, Amvrosiy of Ivanovo and Kineshma, on the Feast of the Dormition of the Most Holy Mother of God, August 28, 1979, in the Pukhtitsa Convent of the Dormition

Below: during the festal procession on the Feast of the Dormition in Pukhtitsa



FRATERNAL VISIT BY HIS BEATITUDE PATRIARCH JUSTIN OF ROMANIA

October 6-13, 1980



His Holiness Patriarch Pimen and His Beatitude Patriarch Justin of Romania with members of Romanian Church delegation at the Moscow Patriarchate



His Beatitude Patriarch Justin, hierarchs and clerics at divine service in the Patriarchal Cathedral of Epiphany

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ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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CHRISTMAS MESSAGE

from His Holiness Patriarch PIMEN

of Moscow and All Russia

to the Archpastors, Pastors, and All the Children

of the Russian Orthodox Church

"Magnify, O my soul, God born in the flesh from the Virgin"
(refrain to the 9th hymn of the Christmas Canon)



Every year at Christmas, the Russian Orthodox Church triumphs spiritually and glorifies and magnifies, with all the Heavenly Host, the Nativity of our Lord Jesus Christ which took place when God's ordained prophetic vision was fulfilled (Is. 7. 14. and ff.), and the Gospel annunciation to the Blessed Virgin

Mary that She was the God-chosen Maiden, wholly dedicated to the Divine Will, Who had been filled with grace above all others born on earth, to serve the great mystery of the Incarnation of the Son of God and give birth to the Redeemer for mankind, imprisoned in self-wisdom and sin, and name Him Jesus for... *the Holy Ghost shall come upon [her] and the power of the Highest shall overshadow [her]: therefore also that holy thing which shall be born... shall be called the Son of God* (Lk. 1.26-38).

And.. in those days, the Holy Gospel witnesses, *there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all went to be enrolled, every one into his own city.* To the city of David—Bethlehem, also came the Virgin Mary from Nazareth with the Starets Joseph, to be enrolled. And the time came for Her to be delivered. *And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn* (D. V. Lk. 2.1-7).

The God-Man—our Lord Jesus Christ the Saviour of the World was born. And the multitude of the Heavenly Host on the Night of Christ's Nativity, rejoicing at the birth of the Lord, praised God saying: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.8-14).

"It was the good pleasure of the Father: the Word became flesh, and the Virgin bore God made man. A star spreads abroad the tidings: the Magi worship, the shepherds stand amazed, and the creation is filled with mighty joy" (Christmas sticheron on the Lauds).

God's love is boundless. Our Lord Jesus Christ came into the world which *lieth in wickedness* (1 Jn. 5. 19) for the sake of us men, for our eternal salvation. He came to reconcile men, first of all, with God, to conciliate the earthly and the heavenly (Col. 1. 20), and to proclaim and teach us the Gospel truths.

St. John the Divine bears witness that *the Son of God is come, and hath given us an understanding* *, *that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life* (1 Jn. 5. 20).

* In the Russian version, "light and reason".

Beloved in the Lord, most venerable archpastors and pastors, worthy monks and nuns, and all pious laymen living in the Motherland and in the diaspora, I congratulate you all warmly on this great feast of the Nativity of Christ and on the New Year of the Lord's grace!

Christmas, the feast of love and peace, fills us with joy by its profound divine services which illumine the soul: the glad tidings of the Gospel proclaiming the Nativity of Christ; the deeply edifying, divinely inspired, Christmas canticles and the prophetic readings.

And we spiritually contemplate Christ's Nativity in awareness of our life's duty in Christ Jesus: in faith, love, peace, brotherhood, charity, meekness, temperance, goodness and longsuffering (Gal. 5. 22-23); to *bear... one another's burden* (6. 2), and always guard peace for, according to Christ, *peacemakers shall be called the children* of God* (Mt. 5. 9.), and *if a son, then an heir of God* (Gal. 4. 7).

The fervent prayer said daily by each of us for world peace should be inseparable from our constant and active efforts to cooperate with other men of good will to consolidate peace and justice among all nations and states. To help in every way we can to avert the military madness and abolish the hotbeds of conflict pacifically; and do everything possible to bring about peace without arms—this is the lofty duty and vocation of our sonship to God.

I pray the Lord born to us today that He may bestow upon all of us in the New Year His divine blessing for the conscientious fulfilment of His commandments and much success in our indefatigable labour for the good of all our people, and for the prosperity of our beloved Motherland.

May the Lord bless the Holy Orthodox Church to be preserved in glory for ever and may He send the grace of peace upon the world.

The peace of God, which passeth all understanding, shall keep [our] hearts and minds through Jesus Christ (Phil. 4. 7). Amen.

+PIMEN, Patriarch of Moscow and All Russia

Christmas 1980/81
Moscow

CONGRATULATORY TELEGRAM

To Nikolai Aleksandrovich TIKHONOV,
Chairman of the USSR Council of Ministers

The Kremlin, Moscow

On the eve of the national celebration of the 63rd anniversary of the Great October Socialist Revolution, allow me, deeply esteemed Nikolai Aleksandrovich, on behalf of the Holy Synod, the episcopate, clergy and faithful of the Russian Orthodox Church, and myself personally, to congratulate you warmly on the Great October Revolution.

Permit me further to congratulate you on your election to the high post of Head of Government of the Union of Soviet Socialist Republics and wish you success in your lofty and responsible

office for the benefit of our great Motherland and the establishment of international peace.

The peace-loving and creative, external and internal, policy of our state, which corresponds to the interests and aspirations of our multinational Soviet country, finds full support and deep understanding on the part of churchmen—citizens of our country.

The World Parliament of the Peoples for Peace held in September, 1980, has appealed to all men to support actively the cause of peace. The charter adopted in Sofia says in part: "To live in

* In the Russian version "sons".

peace is a sacred and inalienable right of every human being and of every nation. Peace is mankind's common and priceless possession, the main condition and prerequisite of progress. War is not inevitable. Peace can be preserved and consolidated."

Allow me to assure you, deeply esteemed Nikolai Aleksandrovich, that the Russian Orthodox Church will continue to serve indefatigably the cause of consolidating international peace by every means at her disposal, to educate her

flock in a spirit of peace and loyalty to their Motherland; and to participate actively in all Christian, inter-religious and public organizations whose efforts are directed at establishing peace and detente, and reducing the arms race. We see our duty and vocation in seeing these noble causes.

With deep respect,

+PIMEN, Patriarch of Moscow
and All Russia

November 5, 1980

A FESTIVE RECEPTION IN THE KREMLIN

The USSR Government gave a reception in the Kremlin Palace of Congresses on November 7, 1980, to celebrate the 63rd anniversary of the Great October Socialist Revolution. The reception was attended by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

A LETTER TO THE EDITOR

I would like to express through your journal the gratitude of the Council of Religious Affairs of the USSR Court of Ministers and my personal thanks to all the hierarchs and other officials of the Russian Orthodox Church who send their good wishes to the council upon the occasion of the 63rd anniversary of the Great October Socialist Revolution.

Vladimir KUROEDKO
Chairman of the Council for Religious Affairs
of the USSR Council of Ministers

November 12, 1980

On the Visit of Patriarch PIMEN to Bulgaria

The World Parliament of Peoples for Peace was held in Sofia from September 23 to 27, 1980. In order to participate in the work of this peacemaking parliament, His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch, arrived in the capital of the People's Republic of Bulgaria on September 22.

His Holiness Patriarch Pimen and his companions were met at the airport by His Holiness Patriarch Maksim of Bulgaria and members of the Holy Synod of the Bulgarian Orthodox Church.

During the World Parliament of Peoples for Peace, His Holiness Patriarch Pimen of Moscow and All Russia held fraternal talks with His Holiness Patriarch Maksim of Bulgaria, His Beatitude Archbishop Chrysostomos of Nicosia, Justiniana and All Cyprus, and His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia who were taking part in the parliament.

On September 28, the 18th Sunday after Pentecost, after the Exaltation of the Holy Cross, in the Sofia Cathedral of St. Aleksandr Nevsky, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, celebrated Divine Liturgy with Metropolitan Filaret of Kiev and Galich and the members of the Holy Synod of the Bulgarian Orthodox Church, assisted by the representatives of the city clergy. His Holiness Patriarch Pimen and His Holiness

triarch Maksim (Metropolitan Yuvenaliy departed for Moscow on September 27) attended the service. Towards the end of the Liturgy, His Holiness Patriarch Maksim of Bulgaria warmly greeted His Holiness Patriarch Pimen, who delivered an address in response. After the service, His Holiness Patriarch Maksim gave a reception. The reception was attended by His Holiness Patriarch Pimen of Moscow and All Russia, His Beatitude Metropolitan Protej of Prague and All Czechoslovakia, Metropolitan Filaret of Kiev and Galich, and members of the Holy Synod of the Bulgarian Orthodox Church. On September 30, the delegation of the Russian Orthodox Church departed for Moscow. The guests were seen off

by His Holiness Patriarch Maksim of Bulgaria and members of the Holy Synod of the Bulgarian Orthodox Church.

TO THE EDITORIAL OFFICE
OF "THE JOURNAL
OF THE MOSCOW PATRIARCHATE"

Please convey through *The Journal of the Moscow Patriarchate* my cordial thanks to the venerable archpastors, the members of the clergy and laity who have sent me their good wishes on my name-day.

+PIMEN, Patriarch of Moscow
and All Russia

September 15, 1980

25th Anniversary of the Enthronization of His Holiness VAZGEN I,
Supreme Patriarch-Catholicos

To His Holiness VAZGEN I, Supreme Patriarch-Catholicos

Echmiadzin

With heartfelt love we congratulate Your Holiness on the 25th anniversary of your enthronization. We send to Your Holiness sincere wishes of success in your lofty service of the Holy Church and in strengthening peace on earth. With love in the Lord.

+PIMEN, Patriarch of Moscow and All Russia

September 29, 1980
Moscow

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow

With deep gratitude we received Your Holiness's telegram of greetings on the occasion of the 25th anniversary of our enthronization. With all our heart we wish Your Holiness good health and many years of life for the good of the Holy Russian Orthodox Church and for the consolation of your faithful people. With constant brotherly love, in Christ,

VAZGEN I, Supreme Patriarch and Catholicos of All Armenians

October 2, 1980
Echmiadzin

A telegram of congratulations to the Primate of the Armenian Apostolic Church was sent also by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Patriarch PIMEN's Address

Most venerable brother archpastors and God-loving pastors,
Highly esteemed Vladimir Vasilievich *,

We have gathered here today to mark solemnly, according to the decision of the Holy Synod of our Church, an important date—the 600th anniversary of the victory of the Russian army on Kulikovo plain.

At present this historic anniversary is being solemnly marked all over our extensive land; everywhere they are speaking about the great significance of the Russian people's victory at Kulikovo.

To start with, this victory was the actual beginning of the freedom of Russ from the many years of foreign domination. After the victory at Kulikovo the Moscow state entered a new historical phase of independent and free existence.

Of great significance also was the Kulikovo victory for the nations and states of Europe, which were saved from foreign invasion at enormous cost to Russ.

It was said in the messages from us and the Holy Synod of the Russian Orthodox Church, dedicated to the 600th anniversary of the victory on Kulikovo plain, that in the accomplishment of this great and truly national feat "of special significance was the power of grace of the Christian Faith, the spiritual and moral influence and patriotic service of the Russian Orthodox Church". Throughout her life, whose millennium we are approaching, the Russian Orthodox Church has always taken an active part in the fate of her country: helped set up the state of Russ, and exerted a beneficial influence

on its cultural and national development.

And in times of hardship, when very life of Russ was threatened, Church proved herself a great inspiring force for the Russian people in the struggle with the enemy.

The mouthpiece of this unfathomable spiritual power was that great servant of God and ardent patriot of Motherland, our God-bearing father, Sergiy of Radonezh, the founder and first hegumen of this Lavra, with whose ancient walls the Lord deems it meet that we should gather today.

In this holy cloister, Abba Sergiy blessed and sent off with a prayer Grand Duke of Moscow, Dimitriy Ivanovich, who was placed at the head of the Russian army to defend the Motherland. The Russian people will always remember Aleksandr (Peresvet) and Andrei (Oslyabya), the two monks of the Holy Trinity Monastery, who, with the Blessing of St. Sergiy, joined Russian forces as a visible sign of spiritual support in the coming battle. Moreover, it was to bear witness that the Russian Orthodox Church was one with her people in defending the Motherland and at times of great trial.

The great feat of arms of our ancestors on Kulikovo plain has become for many generations of the Russian Orthodox people an inspiring example of selfless service of their country, an example of true patriotism and fearlessness to its interests.

This example inspired the children of the Russian Orthodox Church in times of hardship which was often the lot of the Russian people, the lot of our Motherland.

Turning to more recent times, to the Great Patriotic War of 1941-1945, we see there too the immutable significance of the Kulikovo epos. During the Great Patriotic War, when the patriotic traditions of the Russian Orthodox Church were revealed most effectively and convincingly, on the money raised

Delivered at the solemn meeting held in the Dormition Church of the Moscow Theological Academy on September 21, 1980.

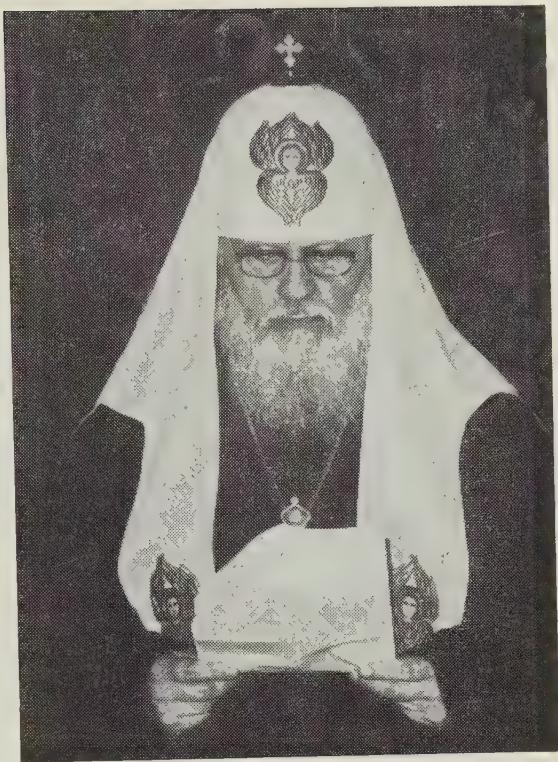
* V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers—Ed.

from the voluntary donations of Russian Orthodox believers, a tank column was financed and named in honour of Grand Duke Dimitriy Donskoi who had headed the Russian army in the Kulikovo Battle. This tank column contributed greatly to the common effort of vanquishing the fascist invaders.

Looking upon the beneficent example of the selfless service of their people and Motherland left by their forefathers, the grateful descendants—the present children of the Russian Orthodox Church—I believe, will be true to the many centuries-old traditions of this service; they will be just as loyal and active labourers in the sphere of patriotic efforts.

And in our days too, when the peaceful and beneficial life of mankind is threatened by a most horrible war—in hope and potential, we must exert the strongest effort in defence of world peace and strengthen friendship and cooperation among all the nations of our planet. The Russian Orthodox Church calls upon all her faithful children to work for this cause.

Dear archpastors, beloved fathers, brothers and sisters, in conclusion I would like to call you all to thank the Most Merciful Lord for freeing our Motherland 600 years ago, and for His great providential goodness poured upon our people and our Motherland in the following centuries, and pray also



September 21, 1980. His Holiness Patriarch Pimen delivering an address at the solemn meeting in the Church of the Protecting Veil of the Moscow Theological Academy and Seminary

for the repose of the souls of our ancestors and heroes who had offered their lives on the altar of our country.

May eternal be their memory!

Patriarch PIMEN's Speech

Most venerable archpastors, Highly esteemed Vladimir Vasilievich,

Dearly beloved, gathered here at this table,

On this day the Holy Church celebrates the Feast of the Nativity of the Blessed Virgin.

This feast day is especially auspicious in 1980 for the children of the Russian Orthodox Church, because on this day 600 years ago an event occurred which was of great historical importance; this event marked the beginning of the liberation of Russia from the long

years of foreign domination. This truly great event was the Battle of Kulikovo in which the Russian army, led by Grand Duke Dimitriy of Moscow, routed the forces of the Golden Horde under Khan Mamai. Contemporaries called it "Mamai's Massacre" because much blood was shed on the Kulikovo plain, many Russian warriors were killed in this battle.

Looking back on that distant event, although near to our grateful hearts, we Russian people bow our heads before the sacred memory of those who accomplished military feats at Kulikovo.

Today, in this cloister of St. Sergiy, we cannot but recall the great part played in the accomplishment of the na-

Delivered at the reception in the Trinity-St. Sergiy Lavra on September 21, 1980.

tional feat at Kulikovo by the Trinity-St. Sergiy Lavra and by its founder and first hegumen, St. Sergiy of Radonezh. History tells us that here in this holy cloister, Grand Duke Dimitriy received the blessing and prayerful help of Abba Sergiy for the forthcoming encounter with the enemy. And as a visible sign of this blessing, St. Sergiy sent two of his monks—Aleksandr (Peresvet) and Andrei (Oslyabya) with the troops of Grand Duke Dimitriy. And these two, who had renounced the vanities of the world and were seeking the Heavenly Home, rose up in defence of their earthly homeland at a time of its great hardship. Tradition has it that it was Aleksandr (Peresvet) who answered the challenge of the Tatar warrior, Chelubei, and fought in the fatal duel. By being killed in the duel Peresvet set an example, to his contemporaries and descendants, of valour and courage, an example of selfless service of his country.

Recalling today the glorious Battle of Kulikovo, we thank the Lord for mercies bestowed upon our Motherland and the Holy Church, throughout these centuries.

Beloved partakers in the Lord of meal, let us thank the All-Merciful Who granted salvation to Holy Russia. Let us also offer our prayer for repose, in the mansions of the Heavenly Father, of all the Russian warriors who fell on Kulikovo plain for the freedom of their country and who brought well-being to many nations on the earth by their sacrificial feat. May eternal memory be theirs!

We, their descendants now living, shall work to multiply the glory and prosperity of our Motherland with labour and prayer; we shall work zealously for world peace, ceaselessly praying God the Father, the Son, and the Holy Spirit, glorified in the Trinity!!!

Celebrations of the Anniversary

The Russian Orthodox Church celebrated a milestone event—the 600th anniversary of the victory on Kulikovo plain.

On August 8, 1980, His Holiness Patriarch Pimen and the Holy Synod sent the archpastors, pastors and all the God-loving children of the Russian Orthodox Church a message on the occasion of the 600th anniversary of the victory on Kulikovo plain (see *JMP*, 1980, No. 9, p. 5 — *Ed.*).

A medal has been issued for this memorable date.

On September 21 (8), on the Feast of the Nativity of the Blessed Virgin, celebrations devoted to the anniversary were held in the Trinity-St. Sergiy Lavra.

On the eve of the feast, His Holiness Patriarch Pimen, assisted by Bishop Iov of Zaisk, officiated at All-Night Vigil in the Cathedral of the Trinity.

On the feast day itself, His Holiness concelebrated Divine Liturgy in the

Cathedral of the Dormition with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Antoni of Leningrad and Novgorod; Metropolitan Yuvenaliy Krutitsy and Kolomna; Archbishop Pjotr of Vyborg; Bishop Anatoliy of Ust-Izhma and Sterlitamak; and Bishop Iov of Zaisk; assisted by Archimandrite Iesaiya, father superior of the Lavra; Archimandrite Naum, the representative of the Patriarch of Bulgaria to the Moscow Patriarch; and the Lavra brethren.

At the service were His Eminence Franz Cardinal König, Archbishop of Vienna, who was accompanied by H. E. Gerald Hinteregger, Ambassador of Austria to the USSR, and representatives of the Roman Catholic organization "Pro Oriente" from Austria.

During the Liturgy, the Ectene for the Dead was said for the Orthodox Grand Duke Dimitriy, Schemamonk Aleksandr, Schemamonk Andrei, and for all the warriors who laid down their lives for their Motherland on Kulikovo plain.

Also see *JMP*, 1980, No. 10, p. 2 for a detailed description of the celebrations of the anniversary.



September 17, 1980. Laying a wreath on behalf of the Russian Orthodox Church at the obelisk to the Orthodox Grand Duke Dimitriy Donskoi on Krasny Kholm, at Kulikovo

The sermon was delivered by Hegumen Innokentiy, a monk of the Lavra and an instructor at the Moscow Theological Seminary [see p. 28].

The father superior, Archimandrite Leonid, read the Message of His Holiness Patriarch Pimen and the Holy Synod for the 600th Anniversary of the Victory at Kulikovo.

The panikhida for the Russian warriors who perished on the battlefield was led by His Holiness Patriarch Pimen, assisted by the hierarchs and clergy who had officiated at the Liturgy. A solemn meeting was held in the Church of the Protecting Veil of the Mother of God of the Moscow Theological Academy and Seminary. It was presided by His Holiness Patriarch Pimen. In attendance at the meeting were the hierarchs who had officiated at the Liturgy with Patriarch Pimen; Archbishop Pitirim of Volokolamsk, a professor at the MTA; the rector, Archbishop Prof. Vladimir of Dmitrov; Protopresbyter Anatoly Stadnyuk, secretary to His Holiness the Patriarch; staff members of the

departments and institutions of the Moscow Patriarchate; teachers and students of the MTA and the MTS, the brethren of the Lavra; and representatives of the Moscow clergy. There was also a group of foreign correspondents accredited in Moscow. Among the guests of honour was V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

The opening speech was delivered by Metropolitan Aleksiy of Tallinn and Estonia [see p. 18]. A speech was made by Archbishop Prof. Pitirim of Volokolamsk [see p. 20]. A paper was read by A. I. Chizhov, a lecturer at the Leningrad Theological Academy.

His Holiness Patriarch Pimen delivered a speech [see p. 6].

In recognition of its patriotic services to the Holy Church and the Motherland in the past and present, and in connection with the 600th anniversary of the victory at Kulikovo, His Holiness Patriarch Pimen awarded the Trinity-St. Sergiy Lavra the Order of St. Sergiy of Radonezh, 1st Class. The ukase on the

conferment was read by Metropolitan Aleksiy. The father superior, Archimandrite Ieronim, received the award from His Holiness and spoke a word of thanks.

A mixed choir of the Lavra brethren and the students of the MTA and MTS conducted by Archimandrite Matfei sang hymns, including several of a patriotic nature.

The meeting began with the singing of the prayer *O Heavenly King*, and concluded with the singing of the 9th *hirmos* of the Canon of the Feast of the Nativity of the Blessed Virgin. During the singing of *Ton Despotin*, His Holiness the Patriarch blessed the assemblage.

His Holiness Patriarch Pimen, the venerable hierarchs and other participants in the celebrations, viewed an exhibition at the Moscow Theological Academy.

His Holiness the Patriarch gave a reception on the occasion of the anniversary. It was attended by hierarchs and other honoured guests. V. V. Fitsev was also present. His Holiness delivered a speech [see p. 7].

* * *

On September 14, in the Church of the Epiphany in the town of Kolomna (the Russian army assembled in Kolomna before the Battle of Kulikovo) Metropolitan Yuvenaliy of Krutitsy and Kolomna, together with Bishop German of Tula and Belev and Bishop Iov of Zarsk, assisted by clerics, celebrated Divine Liturgy followed by a panikhida. After the Liturgy, Metropolitan Yuvenaliy delivered an address [see p. 13].

On September 17, the permanent members of the Holy Synod arrived in Tula at the invitation of Bishop German of Tula and Belev (the historic battle took place in the Tula area); they were: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; as well as Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; and Bishop Viktorin of Vilna and Lithuania.

After visiting the Cathedral Church of All Saints, the distinguished guests, accompanied by Bishop German, left for the Kulikovo Plain Memorial.

The hierarchs viewed the museum of the Church of the Nativity of the Blessed Virgin in the village of Monastyrshchina.* The church stands on a high bank of the Nepryadva River, far from its confluence with the Istra. Tradition has it that it was erected on the burial site of the Russian warrior who fell on Kulikovo plain on September 8, 1380. The hierarchs laid a wreath of live flowers inside the Church. A ribbon on the wreath read: "To the Orthodox soldiers who fell on Kulikovo plain, from the Russian Orthodox Church". The faithful sang "With souls of the righteous dead..." "Eternal Memory".

The hierarchs proceeded to the obelisk erected in honour of Orthodox warriors. Duke Dimitriy Donskoi and viewed an exposition in the museum-Church of Sergiy of Radonezh on Krasnyy Kut situated on Kulikovo plain. A wreath was laid at the foot of the obelisk. Metropolitan Filaret led the panikhida.

The venerable hierarchs visited the Church of St. John the Divine in the village of Kurkino, near Kulikovo Plain. Before a multitude of worshippers, Metropolitan Aleksiy conducted a panikhida, assisted by the rector, Father Valery Alekseyev, and by the clergy of the church and nearby parishes; he delivered an address [see p. 14].

Returning to Tula, the hierarchs visited the Church of the Dormition in the town of Bogoroditsk. Metropolitan Yuvenaliy, assisted by the rector, Archbishop Aleksiy Rezhukhin, the clergy of the church and nearby parishes, conducted a panikhida and delivered an address [see p. 15].

On September 18, the Feast of the Righteous Saints Zacharias and Elizabeth and the Orthodox Prince St. Daniel, Divine Liturgy, followed by a panikhida, was concelebrated by Metropolitan Filaret, Aleksiy and Yuvenaliy, Bishops—Viktorin and German, assisted by the clergy of the church and nearby parishes.

* Kulikovo is 123 km. away from Tula and 8 km. from the village of Monastyrshchina.



The 600th anniversary of the Battle of Kulikovo. At Kulikovo, September 7, 1980

the clergy of the Tula Diocese, in the Cathedral Church of All Saints in Tula. Archpriest A. Rodionov, the dean of the cathedral church, read the message from His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 600th anniversary of the victory on Kulikovo plain.

An address was delivered before the Nikhida by Metropolitan Filaret [see 16].

Following the Liturgy, Bishop German greeted the distinguished guests.

"Divine service at the cathedral," said Ladyka German, "concludes our local celebration of the 600th anniversary of the victory at Kulikovo. On this occasion please accept the heartfelt greetings of the bishop, clergy and laity of the city of Tula and the Tula Diocese..."

"Our soldiers have at all times laid down their lives on the battlefield for their Faith and their country. Right up to the last war, the Great Patriotic War, they were inspired by the example of the fearless feat of arms of Prince Aleksandr Nevsky, his great-grandson, Orthodox Grand Duke Dimitriy Donskoi and their comrades-in-arms. History has shown that God's help was with them. Our holy forebears are championing our cause, and we believe in this. In this belief we are strengthened by the example of the appearance on the eve of the Battle of Kulikovo of the holy Orthodox princes,

Sts. Boris and Gleb. We believe that this help is effective to this day. I think that our Church celebration providentially took place today, on the day we commemorate the death of the Orthodox Prince St. Gleb..."

"We know that 600 years ago the Russian army had an icon of the Mother of God. Copies of this holy Don icon (called 'Donskaya'), were on the holy altar during Divine Liturgy today. Allow me to give each of you a copy of the Don Icon of the Mother of God. The Orthodox Grand Duke Dimitriy prayed with his comrades-in-arms before this icon of the Mother of God, calling upon Her to seek the aid of the Almighty Lord..."

"The Mother of God was the Helper of our forebears, and may She be the Witness of our grateful memory of them."

"...I ask you, as permanent members of the Holy Synod, on behalf of the bishop, clergy and laity of the Tula Diocese, to convey a copy of the Don Icon of the Mother of God to His Holiness Patriarch Pimen as a sign of our love for our Primate and our constant spiritual contact with Moscow. As is known, after the founding of the Monastery of the Don Icon of the Mother of God in Moscow, the Church of the Nativity of the Blessed Virgin on the bank of the Nepryadva River, where the warriors who fell on the Kulikovo battlefield

are buried, was attached to this monastery. That is why the village is called Monastyrshchina. This circumstance showed the constant spiritual ties between the capital and the Tula Region. May this holy icon also call to mind the fact that during the Great Patriotic War, our Hero-City of Tula shielded the capital with the indefatigable staunchness of its defenders, blocking the path of the cruel and merciless enemy..."

The reception given by Bishop German was attended by hierarchs, and members of the clergy and laity of the Tula Diocese. Metropolitan Aleksiy read the resolution of His Holiness Patriarch Pimen awarding Bishop German of Tula and Belev the Order of St. Sergiy of Radonezh, 2nd Class, in recognition of his services in connection with the 600th anniversary of the Battle of Kulikovo, and 15 clerics the Order of St. Sergiy, 3rd Class, and 11 laymen the Medal of St. Sergiy, 1st and 2nd classes.

* * *

On September 24, 1980, the Kulikovo Plain Memorial (the obelisk to Grand Duke Dimitriy Donskoi and the Church of St. Sergiy of Radonezh on Krutitsy Hill, the Church of the Nativity of the Blessed Virgin in the village of Monastyrshchina) was visited by staff members of the Publishing Department and Editors' Office of *The Journal of the Moscow Patriarchate*, who were led by Hegumen Innokentiy, assistant editor-in-chief, as well as by clerics of the Volokolamsk Deanery of the Moscow Diocese headed by the superintendent dean, Archbishop Leonicid Yakovlev.

A Lity for the Dead was held at the foot of the obelisk to Grand Duke Dimitriy Donskoi and flowers laid on its behalf of the Publishing Department and the Volokolamsk Deanery.

In the Church of the Dormition of the town of Bogoroditsk a panikhida:



September 17, 1980. The venerable hierarchs after the laying of wreaths in the Museum Church of the Nativity of the Blessed Virgin in the village of Monastyrshchina

ended by Bishop German of Tula and Belev was conducted by Hegumen Inno-
centiy, the local clergy and clerics of
the Volokolamsk Deanery.

Hegumen Innokentiy greeted Bishop
German on behalf of Archbishop Pitirim
of Volokolamsk. Bishop German respon-
ded with an address.

ADDRESSES, SERMONS, SPEECHES DELIVERED ON THE OCCASION OF THE ANNIVERSARY CELEBRATIONS

Address

by His Eminence

Metropolitan YUVENALIY

of Krutitsy and Kolomna

**in the Cathedral of the Epiphany
in Kolomna on September 14, 1980**

Your Eminences and Graces, honour-
able fathers, brothers and sisters be-
loved in the Lord,

On August 8, 1980, the Holy Synod
of our Church chaired by His Holiness
Patriarch Pimen, adopted a resolution
that the 600th anniversary of the Battle
of Kulikovo be celebrated by the entire
Church.

In these days, all our country is ce-
lebrating this event and the Russian
Orthodox Church began the celebrations
today with Divine Liturgy in Kolomna;
on September 17 and 18 we shall con-
tinue to mark the occasion on Kulikovo
plain and in Tula.

The focus of our ecclesiastical ce-
lebrations will be divine services held
on the Feast of the Nativity of the Bles-
sed Virgin and on its eve in the Trinity-
St. Sergiy Lavra, where His Holiness
Patriarch Pimen and the members of
the Holy Synod as well as other arch-
pastors of our Church will prayerfully
commemorate the warriors, who fell on
Kulikovo plain.

As your metropolitan, I am very hap-
py to head our Church celebrations in
my cathedral city. I thank His Grace
Bishop German of Tula and Belev and
His Grace Bishop Iov of Zaisk for
coming to our city today to pray togeth-
er with us with a thankful heart for
the hero-warriors who gave their lives

* * *

On September 21, the message from
His Holiness Patriarch Pimen of Mos-
cow and All Russia and the Holy Sy-
nod on the occasion of the 600th anni-
versary of the victory at Kulikovo was
read with His Holiness's blessing in all
the churches of the Russian Orthodox
Church, and panikhidas were held.

for their native land, for its freedom
and independence.

I greet also the clergy of Tula and
of our diocese who are prayerfully
participating with us in this great an-
niversary.

Dear brothers and sisters, 600 years
have passed, but unforgettable is the
feat of those who exerted their influence
and upheld the morale of our troops,
who directly participated in this battle
for freedom.

Chronicles, literary monuments and
mediaeval icons bear witness to the
fact that the Hegumen of the Trinity-
St. Sergiy Lavra, our God-bearing fa-
ther, St. Sergiy of Radonezh, the Miracle
Worker of All Russia was the spiritual
inspirer of the victory at Kulikovo.

Before the historic battle, Grand
Duke Dimitriy of Moscow together with
other Russian princes and warriors ar-
rived at the Trinity-St. Sergiy Lavra in
order to receive the blessing of God,
the blessing of the great saint, the He-
gumen of All Russia, Sergiy. Two sche-
mamonks Aleksandr and Andrei were
given to the Russian army as a visible
sign of the blessing of God and of the
great Hegumen Sergiy and as a testi-
mony that throughout the decisive bat-
tle, fervent prayers will be said in the
Lavra of the Holy Life-Giving Trinity
for the victory of the Russian army. To-
day we recall with emotion that the
Russian troops gathered in this sacred
land of Kolomna before marching to the
plain of Kulikovo. Here they were met
and prayerfully seen off by the Bishop
of Kolomna.

And thus, dear brothers and sisters, we are united today in thoughts with our compatriots, our pious forefathers, including the residents of Kolomna, who prayed with tears as they saw off their sons, husbands, and brothers to the bloody battle against the conquerors of the land of Russia. We recall how they prayed for God's help, for the intercession of the Heavenly Queen addressing Her "Don" icon; they also prayed before the icons of the Russian martyrs, the princes Sts. Boris and Gleb, and Grand Duke St. Aleksandr Nevsky. We recall today how the warrior-monk Aleksandr, of the Trinity-St. Sergiy Lavra, was killed in the first duel on Kulikovo plain, we know that many were killed there in fulfilment of the Saviour's words: *greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13). Recalling the Kulikovo Victory, we remember that it was through Kolomna that our heroes returned with their Orthodox Grand Duke Dimitriy Donskoi, and that the Bishop of Kolomna greeted them here again and held a thanksgiving moleben. We are stirred by the thought that Grand Duke Dimitriy set out with a grateful heart for the Trinity-St. Sergiy Lavra to thank God Who is *mighty in battle* (Ps. 24. 8) and the great intercessor with Him St. Sergiy.

Dear brothers and sisters, we not only recall these fearful and glorious pages in our native history, but as it has been said in the message from His Holiness the Patriarch and the Holy Synod, just heard by you—they give spiritual meaning to our present day. We confess that our Church and Motherland are even now under the almighty protection of God and the Saints Who Shone Forth in the Land of Russia. We rejoice that even now the Lavra of St. Sergiy is the spiritual centre of our Church and the focus of our ecclesiastical and spiritual life, where we receive inspiration and power for our life, for our service, and to bear our life's cross. Just as six centuries ago, today our Land of Russia is a fortress unassailable for the enemies and at the same time a country which bears peace and friendship to all the nations. We witness today, just as six centuries ago that our Church inspires us to struggle

for a secure, lasting and universal peace for disarmament and prevention of an annihilating war; today when men are inventing more lethal and terrible weapons that are threatening every living thing on earth.

And just as then in the days of St. Sergiy of Radonezh when our Church was with her people, so now she is bound by strong and everlasting links with her country, blessing not only her peacemaking efforts but its peaceful and creative undertakings as well.

Holy Russ and our Church will never forget the feats accomplished by our forefathers on Kulikovo plain. Today the Russian Orthodox Church celebrates this anniversary in her own way: she prays fervently for the repose of the souls of the fallen warriors. And we too, after celebrating Divine Liturgy and praying for the prosperity of our Motherland and for peace in our country and throughout the world, shall commemorate with a panikhida the heroes who died on Kulikovo plain. At the same time we cannot erase from our heart and mind those who died for Russia in later wars, especially during the last war. Tears are still wet on the faces of wives and mothers who have lost their dear ones, who defended our Motherland, those heroes who laid down their lives so that we might live.

And for all of them let us pray fervently with all our heart that the Lord may grant rest to their souls in His eternal heavenly mansions, and preserve us for many more benevolent years. Amen.

**Address by His Eminence
Metropolitan ALEKSIY of Tallinn
and Estonia
in the Church of St. John the Divine
in the Village of Kurkino,
Tula Diocese, on September 17, 1945**

Your Eminences and Graces, dear fathers, brothers and sisters,

In these days our great Motherland and our Holy Church are commemorating the glorious victory of our forefathers under Grand Duke Dimitriy Ioannovich of Moscow, which took place 600 years ago on Kulikovo plain.

As witnessed in history, Grand Duke Dimitriy Ioannovich before setting a

or the decisive battle with the Golden Horde forces, went to the Trinity Monastery, to our God-Bearing Father St. Sergiy the Hegumen of Radonezh, to receive his blessing upon this great military venture. St. Sergiy gave Grand Duke Dimitriy two warriors from among his monks as a visible sign of support and blessing of the Monastery of the Holy Trinity.

Six hundred years have passed since the victory of our forefathers on Kulikovo plain. We remember and revere the memory of the heroes who gave their lives for our Motherland.

In their special anniversary message addressed to the Plenitude of the Russian Orthodox Church, His Holiness the Patriarch and the Holy Synod called on all our Church to pray devoutly for those who had given their lives in defence of their Faith and Motherland 600 years ago.

Our country has seen much suffering, it has witnessed many foreign invasions, and endured much sorrow and great hardship. The names of those who died 600 years ago on Kulikovo plain and of those who defended the sacred borders of our country in later centuries are equally dear and holy to us.

The wounds inflicted on the nations of the earth in the last war have not yet healed; there was not a single family which had not lost relatives and friends—tortured and killed—in the terrible years of the foreign aggression in the Second World War.

Dearly beloved fathers, brothers and sisters, we the members of the Holy Synod, and Their Eminences and Graces the venerable hierarchs, have visited today the plain of Kulikovo and prayed for those who died there; and now in this Orthodox church nearby we shall offer prayers for the repose of Grand Duke Dimitriy of Moscow, schemamonks and warriors Aleksandr and Andrei and for all the Orthodox who died in the battle which had a providential and historical significance for the destiny of our Motherland and our Church. We shall pray also for the repose of all the commanders and soldiers who gave their lives in defence of our Motherland, and we shall commemorate our relatives and friends whom we lost in the World War II. Let us

pray earnestly that the Lord may grant rest to their souls in the heavenly mansions and grant them the Kingdom of Heaven for their feats accomplished for the sake of their Motherland and their neighbours, for life, happiness and peace on earth! Amen.

**Address by His Eminence
Metropolitan YUVENALIY
of Krutitsy and Kolomna
in the Dormition Church
in Bogoroditsk, Tula Diocese,
on September 17, 1980**

Your Eminences and Graces, beloved ministers at the altar of our Lord, dear brothers and sisters,

It is difficult to express in words the deep emotion which we feel today here in Tula where we have arrived to mark the 600th anniversary of the Kulikovo Battle. In these days the eyes of our nation are focussed on the plain of Kulikovo, on the events so sacred to the Russian heart which marked the beginning of the liberation of our forefathers from many years of foreign slavery.

The Holy Synod of the Russian Orthodox Church decided to celebrate this anniversary in the entire Church on the Feast of the Nativity of the Blessed Virgin. And we considered it our sacred duty to visit today the land where the feats of our heroic forefathers were accomplished, those holy men who, in fulfilment of Christ's commandment, gave their lives for their friends, and to remember them in our humble prayers. We held panikhidas at the monument to Dimitriy Donskoi on Kulikovo plain, in the village church of Monastyrshchina, where the fallen warriors were buried after the historic battle, and in the church dedicated to the Apostle of Love, St. John the Divine, in the village of Kurkino.

We are deeply touched and thankful to you that despite the late hour you have waited for a prayerful meeting with us in this holy church. There is no need to remind you of the history of the Kulikovo Battle and to explain why the Church is celebrating this anniversary together with the whole country. Chronicles, various monuments, icons, literature and music bear witness to

the role played by our Holy Church, who inspired the Russian army to victory, in the Battle of Kulikovo. In the Monastery of the Life-Giving Trinity, St. Sergiy of Radonezh blessed Grand Duke Dimitriy and his comrades-in-arms before the battle. And we know that the warriors prayed to the Russian princes and martyrs Sts. Boris and Gleb and to the Orthodox Prince St. Aleksandr Nevsky who is famous for his liberation of the Russian land from foreign aggressors. With a prayer to Christ the Saviour and the Blessed Virgin Mary our warriors, strengthened in spirit, defeated the hated enemy. It is not a fortuitous and unique episode in our country's history. In later centuries our country suffered enemy invasions many times, but each time our people were victorious in defending their freedom and independence. While celebrating the 600th anniversary of the Kulikovo Battle, we have recalled many times the dark and terrible years of the last patriotic war. In this period, too, our Holy Church in the persons of her primates, archpastors and pastors, in word and deed, called their people and inspired them to struggle against the enemy for the liberation of the Motherland from the aggressors.

How titanic have been the efforts made to preserve peace in the last 35 years during which our beloved Motherland has enjoyed the blessings of peace! But while in these years we have not experienced a so-called "hot" war, we have suffered from another kind of war: the "cold" and the "psychological" and different forms of animosity and hostility. And each time our country, our nation, proved an unassailable fortress for the enemies, and we are defending peace not only for our own country, but for other nations as well. We are trying not only to avert war, but to consolidate friendship and cooperation among peoples.

Our Holy Church, together with the whole country, is working for the cause of peace. Therefore today, dear brothers and sisters, on the 600th anniversary of the Kulikovo Battle we are among you, confirming you in the faith that the Russian Orthodox Church now, just as she has been throughout her millennial history, is with her people, bless-

ing their peacemaking, and spiritually inspiring them to work for the prosperity of their Motherland.

While visiting the places so dear to all of us, we are very happy to have terminated our trip in Bogoroditsk. With a feeling of special emotion we are praying in the Tula Region not only for the warriors who were killed on Kulikovo plain but for the 20 million who fell in the last war, our compatriots, whom we cannot forget. It is most that we should recall this here in the Diocese of Tula, for Tula is a heroic city because its residents have contributed largely to the defence of their Motherland during the Great Patriotic War. Therefore in our prayers for the warriors who died 600 years ago on Kulikovo plain we shall also pray fervently for our soldiers who fell in the last world war and saved our country from the foreign aggressors. At the same time we shall pray for peace in our country as well as in the whole world; we shall pray for each of you, for all of you, dear brothers and sisters, who are pious and faithful sons and daughters of the Holy Church.

**Address by His Eminence
Metropolitan FILARET
of Kiev and Galich**

**in the Cathedral Church of All Saints
in Tula on September 18, 1980**

Your Eminences and Graces, beloved fathers, brothers and sisters,

A nation which does not remember its past, does not have a future. Our nation remembers its past as the national celebration of the 600th anniversary of the victory of the Russian people on Kulikovo plain testifies. Our Russian Orthodox Church was also a part of this historical event.

We have just heard the message from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod which speaks of the participation of the Russian Orthodox Church in the historical developments of our country. This message reminds us of our ancient past.

We remember our history preserved in our chronicles, iconography, music, architecture and art. We remember the hard times when the Mongolian horde devastated our land and the Russian



September 18, 1980. The venerable archpastors with clerics and laymen after Divine Liturgy at the entrance to the Cathedral Church of All Saints in Tula

soul suffered much. In such circumstances many people were in despair. But we remember also the heroes of that time, when tens of thousands of lives were laid down for the freedom of our Motherland, and the rivers of blood that flowed.

We remember also our recent past when it was not the Tatar cavalry which trampled over the Russian soil, but Hitler's tanks which destroyed our homes and burned our crops. We remember the sky darkened by bombers, we remember the smoke and ashes. We remember the lists of the dead, the weeping and lamentation. But we remember also the courage of our people who defended the freedom of our Motherland in the Great Patriotic War, and their titanic work carried on in the rear. We remember everything!

History will preserve the memory not only of the days of the Kulikovo Battle, but also of the time of the Great Patriotic War. All that we have recalled, is not just an episode and a page in our history. We know that history teaches and admonishes. And our history teaches us how our forefathers loved Holy Russ. The words of Christ the Saviour:

Greater love hath no man than this, that a man lay down his life for his friends (Jn. 15. 13), were inscribed in their hearts. Love does not know fear, it is stronger than death, that is why our forefathers and fathers were victorious.

In the years of the Great Patriotic War, our Motherland recalled the military feats of Grand Duke Dimitriy Donskoi, St. Aleksandr Nevsky, Suvorov, Kutuzov and Bogdan Khmel'nitsky. The names of these great forefathers inspired our troops in their struggle against the enemy. They kindled in their hearts love for their Motherland, for their people and above all for their families, and their friends for whose sake they gave up their lives.

At that time the Russian Orthodox Church, continuing her patriotic service, exerted a spiritual and moral influence upon the people through the grace-filled power of the Christian Faith: she aroused the moral forces of the nation. With the offerings collected in Orthodox churches a tank column was bought and dedicated to Dimitriy Donskoi. This was, of course, a symbol, but it meant that the Church was always with her people,

in their sorrows and joys. The history of the Russian Orthodox Church cannot be separated from the history of the nation. Our past teaches us to value peace and we know its price. For the sake of peace our people can sacrifice a great deal because they want to live and work in peace. Our Church not only prays for peace and blesses its defence, but she herself does all she can so that peace and its fruits may be enjoyed not only by our country but by all the nations of the earth.

It is not enough for the Church to remind us of our past, to recall ancient events, in order to strengthen our unity and inspire the people to creative labour on the basis of historical examples. The Church bears witness, citing historical examples, that the dead and the living are united. Our God is not the God of the dead but of the living. In God all are alive. Those who died on Kulikovo plain and those buried in common graves all over our enormous country are alive for us. They are alive not only in our memory and in our hearts. We possess something greater than memory. This greater is the spiritual communion we have through prayer with those who have died in the Lord. We pray to the saints, who have shared in their earthly life the joys and sorrows of their people, that they may intercede for their kindred people with God even after their translation into eternal life.

Not only we, who are alive, turn to God with a prayer to forgive the sins, voluntary and involuntary, of our fathers and forefathers, but those who are dead and who stand before God pray for us, and among them, first of all, the great succourers of the Russian Land, such as St. Sergiy of Radonezh, St. Aleksandr Nevsky, and holy brothers Sts. Boris and Gleb.

Beloved brothers and sisters, we have gathered here today in order to recall our great past and to thank prayerfully our Lord Jesus Christ for the victory granted our people on Kulikovo plain. We also came to this House of God to our pious forefathers who gave their lives for the freedom of our country, and whose bodies lie in this sacred soil. Our duty is not only to be thankful to them for their selfless love, but also to love

them in return, which means to love our Motherland, to remember our great forefathers and to pray for them. Let us pray for the Orthodox Grand Duke Dmitriy, for the schemamonks and warriors Aleksandr (Peresvet) and Andrey (Oslyabya), for the Orthodox warriors killed on Kulikovo plain and all the commanders and soldiers who have died for their Motherland. May God grant them rest with the saints. May the remembrance of them be kept from generation to generation. Amen.

**Speech by His Eminence
Metropolitan ALEKSIY
of Tallinn and Estonia
at the Solemn Meeting in the
MTA Church of the Protecting Veil
on September 21, 1980**

Your Holiness,
Highly Esteemed Vladimir Vasilievich,

Your Eminences, Your Graces, venerable members of the Academy Council, distinguished colleagues,

Opening, with the blessing of Your Holiness, this solemn meeting devoted to the celebration of the 600th anniversary of the great victory on Kulikovo plain, we look back to the events which took place 600 years ago, events which are dear and sacred to us.

The history of our country is rich in events which enhance the national merits of its children with undying glory. The Russian people throughout their history have been sent many trials from which they have always emerged with honour and glory, going *from strength to strength* in their greatness. These trials were the crucible which engendered the courage and nobility of our nation.

Outstanding along this historical path is the glorious Battle of Kulikovo, which is to a great degree a turning point in the life of our country. It is a turning point because the people were able to overcome the enemy that had enslaved and kept them under its yoke. Russia has traversed a difficult path towards this victory. It managed to unite round Moscow as its centre and to eliminate strife and discord for which it had paid

early during the times of the onslaught of the Golden Horde. In 1380, Russ was able to mobilize all its physical and spiritual forces to confront the hordes of Mamai and vanquish them. Much credit is due to our people for this; our hearts are filled with extreme admiration for, and gratitude to, the able, valiant and courageous Russian military commanders headed by the Grand Duke of Moscow, Dimitriy Ioannovich Donskoi.

The victory on Kulikovo plain cannot be correctly understood and assessed without taking account of the extremely great role which the Russian Orthodox Church played in this triumph. Her history was never separated from the history of our people. Like a loving mother, she raised and spiritually nurtured them at the springs of statehood. With them she shared their trials and hardships, instructing them spiritually and instilling in them a sense of lofty moral values: love for their Motherland and their fellowmen, a selfless and effective love, always keeping in their hearts the behest of Christ our Saviour: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

Two great ecclesiastical beacons brightly illumined Russ' path to the Battle of Kulikovo. They were the spiritual leaders and teachers of the Russian people at a time when they had to face a severe trial. They were Metropolitan Aleksiy, Hierarch of Moscow and St. Sergiy, the great Hegumen of Radonezh. As is known, St. Aleksiy of Moscow was not only a great churchman, but a wise statesman as well. Under his omophorion and through his labours Russia grew and gained in strength during the childhood of Grand Duke Dimitriy, while the Russian forces consolidated.

St. Sergiy was the direct spiritual inspiration behind the victory at Kulikovo. His extremely powerful authority as "Hegumen of all the Russian land" pacified internal strife. His firm, faith-filled word steadied the vacillators. His entire life was dedicated to the moral upbringing and the strengthening of the people's spirit and courage; a people which had been "humiliated by centuries of enslavement and degradation... Through the example of his life

and the loftiness of his spirit, St. Sergiy raised the fallen spirits of his people, awakened in them a belief in themselves and their strength, and inspired them with faith in their future" (so said the famous historian V. O. Klyuchevsky, who spoke within these walls on the significance of St. Sergiy for the Russian people and state). His Spirit-filled blessing bestowed upon Grand Duke Dimitriy Ioannovich before the battle, inspired and strengthened the Russian army. He sent two of his monks—Aleksandr (Peresvet) and Andrei (Oslyabya) along with the duke. He himself was with the people in their feat in spirit and prayer. His prayerful presence strengthened and consolidated Russ on the day of the extraordinary feat of the people.

With the blessing of His Holiness Patriarch Pimen, the celebrations for the 600th anniversary of the great victory on Kulikovo plain began in the mediaeval town of Kolomna near Moscow, where the forces of the Grand Duke of Moscow, Dimitriy Ioannovich had assembled. The celebrations then continued on the plain of Kulikovo and in nearby churches. In the cathedral church of Tula the members of the Holy Synod concelebrated Divine Liturgy and prayed for the repose of the souls of those who fell on the battlefields, centuries ago in the Battle of Kulikovo and in the years of the severe trial which befell our nation during the Great Patriotic War, when our sons and daughters, like their great forebears, stood to the death, defending the sacred borders of their Motherland.

Today, the celebration of the 600th anniversary is being conducted and headed by the Primate of our Holy Church, Patriarch Pimen, here in the Lavra of Abba St. Sergiy the Hegumen of Radonezh; from here the Grand Duke Dimitriy carried to the plain of Kulikovo for the great national feat of arms, the blessing of the intercessor and succourer of the Russian land.

Today, the message of His Holiness and the Holy Synod on the occasion of the 600th anniversary of the victory on Kulikovo plain is being read in all the temples of our Holy Church. "The Holy Russian Orthodox Church calls upon and inspires her faithful sons and

daughters to continue and augment their patriotic service and peacemaking. Proceeding from this age-old tradition, we are endeavouring to make our contribution to the preservation and consolidation of peace not only for our Motherland, but for the nations of Europe and the whole world"—such is the appeal which we hear in the message. It is only through such service that we shall emulate and follow the example of our noble forebears.

Six hundred years have passed since the glorious victory on Kulikovo plain, but the years have not dulled the grateful memory of the people. In the Holy Church the memory of those years has always been alive. Celebrating our great anniversary, one of extremely great national significance, together with our people, we offer our prayers of gratitude to the Bestower of All Bounties, our Lord Jesus Christ, for His mercy and help of grace bestowed upon us in our times of trouble, and for the victories gained by our people. We revere the memory of the great heroes of Russ and piously ask St. Aleksey and the great Abba St. Sergiy, in whose cloister we are gathered today, for their incessant prayers for the prosperity of our Holy Mother Church and for our beloved Motherland. May the Lord preserve peace on earth through their prayers, may He save and have mercy on our souls and teach all of us to follow righteously the paths of our fathers and glorious forebears!

**Speech by His Grace
Archbishop Prof. PITIRIM
of Volokolamsk
at the Solemn Meeting in the
MTA Church of the Protecting Veil
on September 21, 1980**

The celebration of the 600th anniversary of the victory at Kulikovo has given rise to a wealth of fine works in painting and music, sculpture and graphic art, photography and film-making. The bibliography of literary works dealing with this milestone is extremely extensive and is constantly replenished with new pieces enriching our knowledge of the Battle of Kulikovo.

The preceding paper discussed the in-

spired contribution made by the Primacy of the Russian Orthodox Church to the formation of the Moscow Principality. I would like to focus on the ingenious personality of Grand Duke Dimitriy Ioannovich Donskoi and his spiritual behests.

The day which brought victory to the Russian people at Kulikovo was truly a fateful one in our country's history. Russ took a long time in reaching this. Almost 150 years had passed since the first wave of destruction. Although the land never wanted for wise princes and boyars, courageous warriors and military leaders, self-sacrificing common folk and pious clerics, the trials which the Golden Horde brought with it commanded a fresh sense of national awareness and decisive action. Grand Duke Dimitriy Ioannovich, called Donskoi, received the spiritual wealth and strength of his great predecessors Prince St. Aleksandr Nevsky and his first son, Prince St. Daniil of Moscow, the wise princes and unifiers of the Russian lands, Ioann Kalita and Ioann the Meek, or Magnificent, his father and grandfather. He became the embodiment of the national genius, which not only realized the need for the unification of the Russian land in the struggle against the more than century-old yoke of the nomads, but which also translated these lofty ideas into life.

Grand Duke Dimitriy Ioannovich traversed a short but brilliant path, ascending the disputed grand ducal throne at the age of nine, as an orphan. His life was cut short at the age of thirty-eight; he gave his whole life to the incessant struggle aimed at the shaping of the state and army and military strategy and diplomacy.

The formation of the personality of Grand Duke Dimitriy proceeded under the favourable influence of Metropolitan Aleksiy and St. Sergiy of Radonezh. Grand Duke Dimitriy was their gifted pupil, who uniquely translated into life the moral lessons and the lofty precepts of the Orthodox Faith, and the behest to create and maintain unity among the people. He was courageous and wise, firm in Orthodoxy and pious.

As to the national awareness of the Orthodox Grand Duke Dimitriy, at-

on should be directed first of all to the new character of his relationship with his fellow princes. Apanage disorder and destructive campaigns gave way to a new tactic of eliminating strife for the sake of the longed-for unity. History knows of several campaigns waged by the grand duke against the insurgent cities of Novgorod and Tver, Nizhni Novgorod and the insidious and much-suffering Ryazan. However, when entering a hostile apanage with his army, Grand Duke Dimitriy did not kill townspeople, nor did he set fire to trading quarters or ruin farmers, as was the custom with other princes. He took all possible military and moral measures to save the people from unnecessary sacrifices by breaking the obstinacy of the belligerent princes. He often wrote letters admonishing the stubborn princes. For the first, and probably last, time in the history of our Church (in 1364) an interdict (closing of churches), which was widely practised in the West, was imposed during his reign. This extreme measure became necessary in view of the futility of all attempts (by appealing for peace and threatening a military campaign) to force the prince of Nizhni Novgorod to realize the wastefulness of his efforts to usurp the grand ducal throne, and to compel him to refrain from forming an alliance of apanage princes against Moscow. St. Sergiy carried out this stringent measure with the blessing of Metropolitan St. Aleksiy and with the sanction of Grand Duke Dimitriy. Leaving his native Radonezh, he came to Nizhni Novgorod to establish peace in the Russian lands. The moral force of the holy starrets prevented senseless bloodshed and put a stop to internecine warfare.

Following the wise counsel of Metropolitan St. Aleksiy, Grand Duke Dimitriy increasingly fortified Moscow, built white-stone walls round the Kremlin, and erected stone churches in his apanages, particularly in Kolomna. The stone walls and stone churches were more than a fortress; they were also a sign of might and insuperability rare for those times. This was singularly understood by both the Russian apanage princes (by building the stone Kremlin) and Grand Duke Dimitriy "brought all the Russian princes under his jurisdic-

tion") and by the nomads from the steppes.

Prince Dimitriy left a magnificent document of diplomatic acumen—the treaty with Prince Mikhail of Tver, who claimed leadership in Northeast Russia and who plotted against the Grand Duke of Moscow in Lithuania and the Horde. Comprehending the need for the Russian forces to unite in order to counter the external enemies, Grand Duke Dimitriy launched an offensive against Tver in 1375; having forced the enemy to abandon his attempts to usurp the grand ducal throne, he obliged him to fight alongside the Grand Duke of Moscow in the future: "If the Tatars attack us or you, you and we will fight them; if we attack them, you will join us in fighting them." Grand Duke Dimitriy having placed Tver under Moscow then displayed great magnanimity and liberality in promising after the victory over the Horde to return to the Prince of Tver all the tribute collected in Tver.

Grand Duke Dimitriy did not limit himself to propitiating the Golden Horde with generous gifts in return for the khan's edict, and did not overestimate the significance of emissaries and personal trips to the Horde, things that could give the Russian land only temporary peace. With the blessing of St. Aleksiy, who died a year before the Battle of Kulikovo, he mustered an army and prepared for the decisive encounter with the merciless and ruthless enemy.

The gathering strength of the Grand Duke of Moscow and the mustering of an army caused alarm in the Golden Horde. Mamai correctly assessed the meaning of Grand Duke Dimitriy's Tver campaign, and in the same year (1375) cruelly razed Nizhni Novgorod for allying with the Grand Duke of Moscow. Mamai pushed toward Nizhni Novgorod again in 1377. A united force of Russian princes moved in to intercept him. The imprudence of the Russian military leaders resulted in the almost complete annihilation of the Russian army near the Piyana River. This was a great sorrow for Grand Duke Dimitriy, but it was not his fault, as he did not take part in this battle personally. It is important to note that despite the crushing

blow the Horde levelled at the Russian troops, Mamai did not succeed in disuniting the Russian princes; the princes of Nizhni Novgorod and Ryazan remained faithful to the Grand Duke of Moscow.

In 1378, Mamai "sent Begich to fight Grand Duke Dimitriy Ioannovich and all of Russia. Near Kolomna, on the Vozha River, the Russian forces, led by Grand Duke Dimitriy, won their first complete victory over the Mongol-Tatars. The victory was not fortuitous. Grand Duke Dimitriy worked out a detailed battle plan enabling the Russian regiments to manoeuvre freely. The battle by the Vozha River graphically exhibited the military skill of the Grand Duke of Moscow who was able to shape recently disunited and at times even warring forces of the apanage princes into an army obedient to the authority of a single commander. The army of Grand Duke Dimitriy was inspired by the idea of liberating the Russian lands, and the banner of the grand duke became the symbol of the unity of the Russian people in the face of the common enemy. This was the first great victory which instilled a belief in the Russians that the enemy could be vanquished. Following the defeat on the Vozha River, Mamai began vigorously to seek an alliance with Prince Jagajlo of Lithuania and thus forced Grand Duke Dimitriy to mount a campaign against Lithuania in the winter of 1379-1380. This campaign ended in a military and political victory for Moscow.

Increasingly ominous intelligence was coming from the Horde. Mamai was gathering a huge force in order to break the Russian princes' resistance so as to seize the Russian lands and secure for his hordes food and a safe rear for an invasion of Western Europe. In preparing for the decisive battle, Mamai drew considerable forces from the Nogai steppes, the Ural region, the Caucasus and the Volga region, and recruited Genoese colonists known throughout the world for their military art.

Mamai conducted negotiations with Prince Oleg of Ryazan, demanding that he ally with Lithuania in launching a strike against Moscow. An analysis of the relations between the Prince of Ryazan and Mamai indicates that Oleg

was not a traitor to the Russian cause but rather a supporter of Moscow who maintained positive neutrality in conditions of the particular danger which threatened the border of Ryazan Principality. It is important to point out that Prince Oleg did not undertake a single action which would have slowed down the preparations of Grand Duke Dimitriy. Moreover, the chronicles attest to the fact that Prince Oleg "warned Grand Duke Dimitriy of Mamai's campaign."

Grand Duke Dimitriy was also preparing seriously for the decisive battle. Naming Kolomna as the meeting place for the united Russian forces, he "dispatched [couriers] to all the Russian princes, military leaders and all the people" with an appeal to rise up under his banner. "Never before had the Russian princes been so powerful," states the chronicle. Mention should also be made of the fact that the spiritual son of St. Aleksiy, realizing the inevitability of a fierce clash with the enemy, undertook a final attempt to avoid a bloody battle by sending generous tribute to the Horde. However, Mamai insisted on an even richer ransom. A duel between the two armies, two political forces, and, finally, two world views became inevitable.

On the eve of campaign, Grand Duke Dimitriy set out with his closest comrades-in-arms along a forest road for the Trinity Monastery to receive Hegumen Sergiy's blessing. This pilgrimage to the holy cloister on the eve of the battle, which was to decide the fate of the entire nation, testifies to the particular spiritual communion between Grand Duke Dimitriy and the Holy Hegumen of Radonezh; it testifies to the boundless faith of the finest sons of our country in the power of grace possessed by the Church which was capable of fortifying the spirit and of acquiring the help of Heaven for her children in the struggle against the enemy. Having received the blessing of the holy saints, Grand Duke Dimitriy was also given a sign for bolstering the spirit of his army—two famous monk-warriors. The prayers of St. Sergiy accompanied Grand Duke Dimitriy to the battle site. On the eve of the battle, when the commanders were doubtful about what

er to cross the Don or not, Grand Duke Dimitriy, who insisted on the crossing, at the decisive moment received in way of a blessing from St. Seriy a Theotokion prosphora and a letter saying: "May the Lord God aid you, and the Holy Mother of God and St. Petr the Miracle Worker..."; it ended with the words: "So that you, sire, may thus go, and God and the Trinity will assist you."

Worthy of attention are the careful preparations of Grand Duke Dimitriy for the encounter with Mamai and the consistency with which the grand duke implemented his strategic plans, sending out regular patrols against the Tatars, staging ambushes, setting up a regular system of far and near scouts who supplied vital information to the Moscow court. The grand duke's emissaries and couriers went to the Horde and brought back intelligence on the force of the Horde and the khan's intentions. It was not from rumour, or hearsay, but from first-hand sources that Grand Duke Dimitriy received the information he needed.

In the summer of 1380, Grand Duke Dimitriy decided on the time for the start of the battle with Mamai. However, having found out that Mamai was awaiting Prince Jagajlo, Grand Duke Dimitriy postponed the action of his troops by two weeks. The grand duke's calculations were precise. Each day brought him new allies. The Moscow army was joined by the local population, and at the Don itself, the army was reinforced with new detachments from distant principalities which had entered into an alliance with Moscow against the Horde.

As an outstanding strategist Grand Duke Dimitriy was perfectly aware of how important it was to take the initiative in a battle. His decision to cross the Don was prompted primarily by his desire to force Mamai to fight in conditions unfavourable to him and to rule out a sudden attack by the Lithuanian troops. Grand Duke Dimitriy uttered the following remarkable words, which the Nikonovskaya Chronicle has preserved for us: "It is better not to face the heathen forces at all than to go, do nothing, and return; so let us cross the Don today and there lay down

our lives for our Holy Church and the Orthodox Faith, for our brethren, for Christianity..."

The crossing of the Don and the deployment of troops for combat took place under the personal supervision of Grand Duke Dimitriy. Right before the battle a decision was taken on the structure and stages of the battle and the pursuit. Grand Duke Dimitriy soberly assessed the possibilities of the Russian army, which was far inferior numerically to that of the Horde. He wisely calculated where to concentrate the main forces and where to conceal the ambush regiment, which eventually decided the outcome of the battle. The military acumen of Grand Duke Dimitriy outshone that of Mamai and brought a well-deserved victory to the Russian army. The losses were very heavy. The concrete figures cited by the chronicles and historians sometimes contradict each other; the only fact that remains undisputed is that nine out of ten Russian warriors perished on Kulikovo plain. For eight days Russian warriors buried their brethren on the steep bank of the Nepryadva. The chronicles record that after the Battle of Kulikovo the Russian land became empty.

Prior to this battle, the Russian people were threatened not only by physical destruction, but also moral death under the Mongol-Tatar yoke. The victory on Kulikovo plain imparted a powerful impetus to national self-awareness and inaugurated the formation of patriotic traditions among our people, which have been developing steadily for the past 600 years.

However, the spiritual and historical significance of the personality of Grand Duke Dimitriy should not only be assessed in terms of the brilliance of the victorious battle. He was one of the first outstanding peacemakers in medieval Russ; he was educated by the Church—by two of her greatest spiritual leaders—Metropolitan St. Aleksi and Hegumen St. Sergiy. Grand Duke Dimitriy continued the policy of uniting disunited and warring apanages round Moscow which had been started by his grandfather, Grand Duke Ioann Kalita, but his method of implementing this policy was fundamentally new.

Grand Duke Dimitriy resorted to persuasion, to threats and to demonstrations of force; in times of trouble he came to the aid of the princes, invariably protecting the common people, craftsmen and tradesmen. Both celebrated military leaders and simple soldiers flocked to him. Among the main enemies of Moscow, Russ and Grand Duke Dimitriy personally, was, alongside external enemies from the West and Southeast, a most dangerous internal enemy—the separatism, selfishness and treachery of apanage princes. Whereas he handled external enemies by force of arms, he countered the internal one with the magnitude of his spirit. His moral force emerged victorious.

The personal courage of Grand Duke Dimitriy was common knowledge. The ancient chronicles lovingly describe how he, inspecting the troops before the battle, inspired them with his appeal to defend the Russian land, and then, before their eyes, removed his princely garb and donned the armour of a simple soldier, in which he fought in the front line of the lead regiment. It was with the same unswerving courage and patience that he effected moral opposition to the apanage conflicts of his petty and foolish contemporaries which were tearing the Russian land apart. Profound reverence should be accorded the spiritual feat of Grand Duke Dimitriy who, from his childhood years, shouldered the onerous burden of rallying “large” and “small” Russian principalities round Moscow, and who instilled in the Russian people the spirit of brotherhood and faith in the potentiality of unity, and with it in victory over a seemingly invincible enemy.

The greatness of the personality of Grand Duke Dimitriy Donskoi was assessed by his associates during his lifetime. Many of them were his peers and his equals by birth. Gifted military leaders and sensible advisers, they recognized his leadership for the sake of fraternity and unity. Grand Duke Dimitriy had a great spiritual gift: he knew how to rally round himself wise, courageous and noble men who were prepared to lay down their lives for the common cause.

The foundations of peacemaking which were laid by Grand Duke Di-

mitriy in establishing his relations with the Russian princes, shaping a state policy, and instilling love and patriotism in the people, were accepted and developed by succeeding generations—our people and by the Russian Orthodox Church in all her plenitude. Our Church sacredly fulfils the behests of the Orthodox grand duke to love and protect the Motherland. Alongside her people she lived through the years of tribulation and the grief of loss, as well as the glory of the Motherland. Inspiring her sons to feats of arms, she prayed for the victory of the Russian army, saying prayers for those who gave their lives on the battlefield, and blessed children for the holy struggle for the country's freedom. This was also the case during the period of the domination of the Golden Horde, and during the years of the formation of the Moscow state which were marked by great feats by the people, who rose up in struggle against the Polish and Lithuanian interventionists at the appeal of St. Ermogen, a people inspired by the courage of the monks of the Trinity—Sergiy Lavra and who emerged victorious under the leadership of the glorious sons of the Motherland—a citizen Kozma Minin, and Prince Dimitriy Pozharsky; this was the case during the Patriotic War of 1812, and during another, even more terrible trial—the Great Patriotic War of 1941-1945.

The magnitude of the spirit of our people and of the Orthodox Church has not manifested through weapons alone. Well aware of the losses caused by war, the Orthodox Church raised her voice to safeguard and strengthen peace from the very first postwar years.

Over 30 years ago, in July 1948, an appeal was made by the Russian Orthodox Church to all the peoples of the world to protect the world from new wars. Throughout all these years the Church has been serving the cause of peace, generously giving of her spiritual energies and material funds to the development of the peace movement. Tomorrow, His Holiness Patriarch Pimen of Moscow and All Russia leaves for Sofia to attend a peace conference. We in the Russian Orthodox Church realize profoundly that we are the direct inheritors of the sacred tradi-

ests of our glorious forebears and others, the continuers of the creative and peacemaking efforts which have become the foundation of the life of our society and our country.

Today the Russian Orthodox Church is celebrating the Nativity of the Blessed Virgin and commemorating the dead. Recalling the glorious victory on Kulikovo plain, her children are praying for the Orthodox Grand Duke Dimitriy, the monk-warriors Aleksandr (Peresvet) and Andrei (Oslyabya) and all who gave their lives for the freedom of the Motherland.

Speech by Lecturer A. I. CHIZHOV

Any war is a tragedy, any invasion is a calamity. The Mongol-Tatar onslaught was a special tragedy, a special calamity, a special misfortune. It is not for nothing that the people have called this period the "Tatar yoke". The spiritual confusion of the Russian people engendered a fatal horror. That fear and horror which, unlike faith, hope and love, divided people internally, isolated them from the outside world and impeded their Christian unification.

The Russian people were able to emerge victorious only by overcoming the state of disunity and spiritual confusion within themselves, but this state could only be overcome by the augmentation of spiritual strength. For this reason it was the Church, whose purpose is the spiritual nourishment of people, that should have and did inaugurate the spiritual rebirth of Russ. In order to counter the Horde it was essential to "gather Russ together", to unite it round the strong authority of a grand duke, and to bolster its spiritual, material and military strength.

The Church did lead the Russian people along the difficult path to victory. This path was also difficult for the Church, for she had also suffered gravely from the Tatar onslaught—many

bishops perished, and the clergy were killed on a par with the laity: "priests and monks were slaughtered... the temples of God destroyed... and in the holy sanctuaries much blood was shed" ("A Handbook on Mediaeval Russian Literature". Moscow, 1973, p. 150). Churches were razed, monasteries were left desolate, and religious books and icons were destroyed.

A particular role in the gradual consolidation of Russ and the Church was played by her metropolitans, who truly carried out their vocation to be the *steward of God* (Tit. 1.7.). Metropolitan Kirill of Kiev was the first metropolitan to shoulder the burden of administering the Church after the Tatar invasion. Under Metropolitan Kirill relations were established between the Church and the Horde. Khan Mengu Temir granted him a charter for the Church and the clergy protecting the Faith and the property of the Church and her rights from infringement by the khan's officials... (this provision was violated on a number of occasions, particularly during the armed attacks by the Tatars).

In 1261, Metropolitan Kirill created a bishopric in Sarai—the Horde's capital. Special mention should be made of the role of the Sarai episcopate. First of all, the thousands of Russian prisoners and slaves in the Horde's captivity began to receive spiritual nourishment. All the Russian people who came to the Horde—the grand dukes and their retinues, merchants, embassies—needed this nourishment. Secondly, the constant presence of bishops in the Horde was of enormous diplomatic significance. They were able to brief the metropolitans and the grand dukes on everything that went on in the Horde, on the khan's attitude towards the princes, etc.

Metropolitan Maksim, Metropolitan Kirill's successor, travelled a great deal throughout Russ, visiting dioceses, where he instructed the clergy and flock. Special note should be made of the fact that Metropolitan Maksim officially translated the metropolitan's seat (without changing the title) from Kiev to the capital city of the Great Principality of Vladimir. This substantially strengthened the grand duke and was of great significance for the future development of Moscow.

Delivered at the Annual Convocation of the Leningrad Theological Academy on October 9, 1980. The paper was first read at the solemn meeting in the Church of the Protecting Veil of the MTA and MTS on September 21, 1980. Abridged.

Metropolitan St. Petr continued the work of improving and rectifying Church life begun by his predecessors. His messages to priests and laymen have been preserved; in them he instructed priests and monks in their pastoral service and taught the laity to fulfil their Christian obligations. In the struggle between the princes of Tver and Moscow for leadership St. Petr decisively allied himself with the Grand Duke of Moscow. He even translated the metropolitan's seat from Vladimir to Moscow, thus furthering the solution of this struggle in Moscow's favour. This outcome became the start of the rise of Moscow, the start of the formation of the great Muscovite Russ. With the blessing of St. Petr, Prince Ioann Kalita built Moscow's first stone church, which was dedicated to the Dormition of the Mother of God, and in which Dimitriy Donskoi fifty years later prayed before setting out for the Battle of Kulikovo (*Narratives of the Battle of Kulikovo*. Moscow, "Nauka", 1959, p. 230). St. Petr was buried in this church in keeping with his wish, thus leaving his descendants an indirect behest to affirm the metropolitan's seat in Moscow.

Immediately after his arrival from Constantinople, Metropolitan Feognost, following the example of St. Petr, settled in Moscow and supported in every way the policy of Grand Duke Ioann Kalita. Metropolitan Feognost concerned himself with the political rise of Moscow, helping to beautify and consolidate it (by then it had become the capital of the dukedom). He managed to divert the threat of a yearly tribute payable by the Church which Khan Janibek had demanded of him in 1342. Although the metropolitan was subjected to cruel measures of coercion, he stood firm and was able to protect the rights of the Russian Church. Metropolitan Feognost also travelled a great deal through the dioceses, and arranged episcopal councils and even ducal councils on ecclesiastical issues (E. Golubinsky. *A History of the Russian Church*. Vol. II, first half, Moscow, 1900, p. 163). An extremely important and unprecedented act by the metropolitan was his selection of a successor—Metropolitan Aleksiy, a fine builder of Muscovite Russ, the inspirer and educator of Grand Duke Dimitriy

Donskoi, a friend of St. Sergiy of Radonezh and a great saint of the Russian land.

For 12 years St. Aleksiy was the puty of Metropolitan Feognost. He was well versed in all the problems of ecclesiastical and political life. He was an amazing man, intelligent and strong, highly educated, and possessing vast experience in state as well as monastic life. It is not surprising that immediately after his appointment he began to exert an influence initially on Grand Duke Ioann Ioannovich, and after the latter's death he became the official regent of the child prince, Dimitriy Ioannovich, later to be called Donskoi. Then St. Aleksiy in effect assumed two authorities—Church and State. He undertook both to develop and consolidate the autocracy of Moscow. Grand Duke Dimitriy's subsequent policy showed that the efforts of Metropolitan St. Aleksiy were not in vain. Exerting his political influence, Metropolitan St. Aleksiy pushed the idea of a centralized state—the Grand Duchy of Moscow. He strove to repel all efforts to wrest the grand ducal throne from Moscow. Metropolitan Aleksiy succeeded in ousting all opponents of Ioann Ioannovich, Priests of Moscow. This was furthered by personal visits to the Horde, and, in particular, his miraculous healing of Taidula—the wife of Khan Janibek. In the memory of the Moscow Kremlin is the sakkos of Metropolitan Aleksiy, which was presented to him by Taidula. This sakkos the saint is depicted on a famous icon by the icon-painter Diodor, which is kept in the Tretyakov Gallery. The main thing, however, which St. Aleksiy managed to procure for the Prince of Moscow was a charter making him a grand duke.

After the death of Grand Duke Ioann a struggle for the grand ducal throne broke out again. But even then St. Aleksiy managed to procure for Dimitriy Ioannovich a charter for the grand duchy. In 1362, "the grand ducal throne of Moscow became hereditary" (E. Golubinsky. *St. Sergiy of Radonezh and the Trinity Laura Which He Built*. Moscow, 1909, p. 198); it was transferred from Vladimir to Moscow. Great Russia began to grow, but this growth was difficult in a number of appanage principalities.

ternecine wars still continued among the princes. Here, too, Metropolitan Aleksiy and the clergymen appointed by him served as reconcilers between the princes, and between them and the Grand Duke of Moscow. A great role in reconciling these princes was played by St. Sergiy of Radonezh, whom St. Aleksiy had sent to Nizhni Novgorod as his spiritual representative.

Under the influence of Metropolitan Aleksiy the political consolidation of Moscow was combined with its military fortification (on the advice of the saint, Grand Duke Dimitriy began to build a stone Kremlin in Moscow). Moscow became impregnable. A Tver chronicler wrote: "Grand Duke Dimitriy rebuilt Moscow in stone and made it impregnable, and brought all princes of Russia under his will..." (D. S. Likhachev. *The Culture of Russ in the Days of Andrei Rublyov and Epifaniy the Wise*. Moscow-Leningrad, 1962, p. 143). The saint also did a great deal to bolster the spiritual strength of the Russian people. St. Aleksiy built new monasteries and renovated existing ones.

The monasteries were the centres of spiritual life. They were the school that fortified the spirit of the Russian people and their faith; their hope grew and their love was augmented. The influence of St. Sergiy and his monastery was enormous. "St. Sergiy breathed into Russian society a sense of moral vitality and spiritual strength" (V. O. Klyuchevsky. *The Importance of St. Sergiy for the Russian People and State*. From the collection "Essays and Speeches", 1918, p. 205). St. Sergiy's basic merit was that he, his brotherhood and disciples strengthened in people faith in Christ our Saviour, Who said: *In the world ye shall have tribulation: but be of good cheer; I have overcome the world* (Jn. 16.33). This faith in Christ's victory over evil, increased and took root in the Russian people and engendered faith in their own strength, faith in the fact that by obeying Christ's commandments and abiding in Christ's love (Jn. 15.9), they would receive strength from the Lord to struggle against evil. The Holy Russian Orthodox Church has, through her saints, her hierarchs and clerics, imbued the Russian people to the depths

of their hearts and souls with the great commandment of Christ: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13). The main victory was won in the hearts of the people; they had to win yet another victory—on the field of battle.

On August 18, 1380, Grand Duke Dimitriy and his brother, Prince Vladimir of Serpukhov, set out for the cloister of St. Sergiy to receive his blessing before the battle. St. Sergiy sprinkled him with holy water, blessed him and said: "Go, sire, against the pagan Tatars, calling on God; and the Lord God will be your Helper and Protector"; and added quietly: "You will vanquish your enemies, sire, as befits your state".

In these anniversary days, the Holy Church is praying incessantly for the repose of the souls of all the commanders and warriors who gave their lives for their Motherland on the battlefield at Kulikovo. We offer our prayers to the great saints of Russia—Petr and Aleksiy, the Hierarchs of Moscow, St. Sergiy of Radonezh and all the saints who by their acts and prayers brought great glory to the Church and our country. We bow in homage before the great shrines—*the weapons of our warfare... mighty through God to the pulling down of strong holds* (2 Cor. 10.4) And, passing through the centuries, we unite in prayer with our forebears, partaking with them of the great grace of God's protection and His mysterious presence in us. We thank God for blessing His Church, for it is only in the Church and through the Church that we can truly perceive the meaning of the great and victorious words which the Lord spoke to us through His prophet: *And they shall fight against thee; but they shall not prevail against thee; for I am with thee... to deliver thee* (Jer. 1.19).

Sermon by Hegumen INNOKENTIY
in the Cathedral of the Dormition
of the Trinity-St. Sergiy Lavra
on September 21, 1980.

In the Name of the Father, and of the Son, and of the Holy Spirit,

And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in right-

eousness and true holiness (Eph. 4. 23-24). These words from St. Paul's Epistle to the Ephesians are part of the lesson of the day. Today, on the Feast of the Nativity of the Blessed Virgin, it is particularly appropriate to pray for spiritual renewal to the Immaculate Virgin Mary, Who preserved Her purity like no other person. Today, too, She shows us how to stand for righteousness, the purity of life and truth. And the 600th anniversary of the victory on Kulikovo plain commemorated today is a great example of Christian endeavour, primarily a feat of the spirit.

The spirit moves the flesh. The spirit renews the flesh. Inspired here, in the House of the Life-Giving Trinity, by the blessing of St. Sergiy, our God-bearing father, the Grand Duke of Moscow with his men, and two schemamonks—listed in our monastery's synodicon as the holy startsy—Schemamonk Aleksandr and Schemamonk Andrei—accomplished a great feat—a spiritual and a military one. Hegumen St. Sergiy viewed the forthcoming feat as a matter not only of the personal salvation of his obedienciaries but of the salvation of the entire country as well.

Inspired by the prayers of Abba Sergiy, Schemamonk Aleksandr (Peresvet) went into battle, showing everyone an example of courage and loyalty to the Motherland. Following his brother, according to the monastery's tradition, the other schemamonk, Andrei (Oslyabya), charged into battle, inspiring the warriors of the Russian army by his example.

Thus, on the Feast of the Nativity of the Blessed Virgin two forces fought on Kulikovo plain: righteousness and truth against violence and dishonour.

The Lord granted victory to the power of righteousness. In gratitude for this victory, the grand duke returned here, to the cloister of the Life-Giving Trinity, to offer thanksgiving to God and to ask Hegumen Sergiy, the "sorrower for the Russian Land", to pray for the repose of the souls of those who gave their lives on the battlefield for their near and dear ones.

To those days belongs the beginning of St. Demetrius's Parental Saturday. Year after year, on the Saturday before November 8 (October 26, Old Style),

when the Feast of the Great Martyr Demetrius of Thessalonica, the warrior is celebrated, the children of the Russian Orthodox Church pray for all soldiers who ever fell on the battlefield. In this prayer we also ask God to bless the soldiers who protect our Motherland today.

The prayers of the Church in commemoration of the fallen soldiers, who have already won unwithering laurels, inspire us, too, beloved fathers, brothers and sisters, to spiritual, invisible battle.

This battle is at times no less fierce and in it many experience faint-heartedness and doubt, and, for many, sinners' reasons and due to lawlessness, lay down their spiritual weapons before the forces of dishonour. The spirit of malice often disturbs our inner spiritual strength as well. The Holy Church reminds us, however, to be a *good soldier of Jesus Christ* (2 Tim. 2.3). *And take the helmet of salvation, and the sword of the Spirit, which is the word of God* (Eph. 6.17).

God's mercy has been revealed to us. Let us recall the revelation of the Holy Trinity to Abraham our forefather: *I will not destroy it [city] for the sake of [righteous men]* (Gen. 18.32). It is our belief, too, that there are still such righteous ones on earth. We believe that it is through their prayers that the world today, too, is being preserved from extreme corruption and lawlessness.

Referring to the experience of our own history, we are inspired by the example of the ascetics of faith. And it gives us joy to see the monuments of this history being carefully preserved to this day. Sacredly preserving the graves of our forebears, we acquire a pledge of spiritual renewal, putting on the new man, and this is particularly so when we pray for them.

The Lord waits for this inner change in us, pointing to the lessons of history. He calls upon us to raise our spiritual gaze to the Benevolent Patroness of our race, Who makes us preserve righteousness and truth in ourselves.

The smallest, at times, subtlest, evil thought can upset a person's entire organism, and later, his entire life. The Holy Church preserves the experience of the Holy Fathers who defended righteousness and truth with their spiritual

word, by calling upon the Name of the Life-Giving Trinity and the names of the saints in the struggle against sinful thoughts and habits: "O Lord, Jesus Christ, the Son of God, for the sake of the prayers of Thy Most Pure Mother, and of all Thy saints, have mercy upon us, sinners".

It is an indisputable fact that if it were not for the spiritual sword in the hand of Peresvet—the Schemamonk Aleksandr—he would not have had the courage he had when he went to face the enemy. This fervent prayer strengthens the hearts of all. The faint-hearted need it in particular. It is only through the spiritual sword—the prayer of the heart—that we shall be able to cut short the movement of *the unclean spirit* which acts within ourselves when we give it a place in ourselves.

Let us also recall the Saviour's parable about how this spirit leaves a man and wanders through empty places without finding a dwelling for himself; returning, he finds his former house... *empty, swept and garnished*. And he takes *seven other spirits more wicked than himself and they enter in and dwell there: and the last state of the man, says the Lord, is worse than the first* (Mt. 12. 43-45; Lk. 11. 24-26).

These lessons of life teach us again and again that we must remember the

spiritual laws and observe them. In the Decalogue of God's prophet Moses, which we learned from childhood—the Ten Commandments of God—these inner laws have been preserved to our day. In the New Testament, Christ the Saviour replaced, as it were, the ancient laws of life with seemingly easier commandments. There are but two of them; the first—*Thou shalt love the Lord thy God with all thy heart... and with all thy mind*; the second—*Thou shalt love thy neighbour* (irrespective of his faith or confession); *thy neighbour, it says, as thyself*. This is the feat of the spirit which the Holy Church expects of us today.

A feat is accomplished in love. Was it not love for his neighbour which was kindled in the heart of St. Sergiy; love which gathered a multitude of monks here, in the House of the Life-Giving Trinity, that moved him to defend the Russian land?

Let love be kindled in our hearts, just as it shone in the heart of the Mother of God and the holy ascetics of faith.

From the bottom of our loving hearts let us call out to the Heavenly Queen, just as our forebears did in ancient times, praying for the whole world: "Rejoice, our Joy, protect us from all evil and assuage our sorrows!" Amen.

The Don Icon of the Mother of God

Desiring to protect Orthodox Russ, O Mighty Protectress, Thou hast on many an occasion destroyed the perfidy of the Hagarites and other alien enslavers, preserving the borders of our land... Therefore have men honoured Thy icon yearly since days of old... (1, kontakion 7).

After Batu's devastating onslaught, the Russian land, which was split up into small principalities, seemed unable to cast off the yoke of the age-old oppression of the Golden Horde.

But Christian hope lived in the people; there lived faith in Divine Providence, in the intercession of the Holy Theotokos. The people of the Russian land saw in the Mother of God a true example of courage and meek endurance under grief. "Having Thee, Who first performed the acts of grace and followed in the footsteps of Christ our Lord," sings the Russian Orthodox Church in the Akathistos to the Most Holy Mother of God, "the Hierarchs of Moscow and the pious Russian ascetics were infused with

courage in times of trial and tribulation and taught men in the spirit of service to the Lord, for God's strength is made perfect in weakness" (1, oikos 3).

Through the efforts of great and God-pleasing men—St. Aleksey of Moscow († 1378) and St. Sergiy the Hegumen of Radonezh († 1392), the Russian nation was regenerated spiritually and Holy Russ grew strong.

A new misfortune befell in 1380. Khan Mamai, of the Horde, marched on Russ with a huge army. The Orthodox Grand Duke of Moscow, Dimitriy Ioannovich, "began to gather a huge army, a mighty force, uniting in love and great meekness with the princes of Russia" (2, p. 266). The struggle against Mamai now acquired particular significance, as the heathen khan intended



The Don Icon of the Mother of God which was Kulikovo. To the right — on the reverse of this

with the Russian army during the Battle of icon, the Dormition of the Most Holy Mother of God

not only to devastate Russ, but also "to raze holy churches and destroy our Christianity" (3, p. 144).

In preparing for the battle against the Horde, Dimitriy Ioannovich "undertook everything only with the prayer and blessing of the Church" (4, p. 17) and himself set out for the cloister of the Life-Giving Trinity. St. Sergiy, the great sorrower of the Russian land, blessed the grand duke and his men before the great feat of arms: "Thou, Sire, shouldst concern thyself with the men entrusted to thee by God, men who bear the name of Christ; face the heathens and with God's help thou shalt win and remain unscathed; thou shalt return to thy home in great glory" (5, p. 125).

According to certain evidence, on the day of the Battle of Kulikovo, September 8, 1380, the Feast of the Nativity of the Blessed Virgin, the icon of the Mother of God was carried among the Russian troops as a holy banner (13, p. 152; 14, p. 175). As a sign of the blessing of the Heavenly Queen, the holy image strengthened the princes and the army in their feat of arms.

"Having seen the icon of the Mother of God, which came to the battlefield from the Don, and having received the message of St. Sergiy from the hands of the monks with the parting words 'May God and the Holy Mother of God aid you', Grand Duke Dimitriy was filled with joy, for the Heavenly Queen Herself was fighting the enemy. He revived in spirit and led his soldiers with hope against the countless horde and won a victory" (1, oikos 4).

That night the Orthodox Grand Duke Dimitriy, "standing on the bones of the Tatars", "expressed his profound gratitude to God, Who had given him such a victory over the heathens... and Thou, Most Holy Mother of God, took

mercy on us, Thy sinful servants, and have interceded before Thy Eternal Son for the entire Christian flock" (6, pp. 40-41).

In memory of the victory, which heralded the beginning of the liberation of the Russian land from age-old enslavement, and, as a token of gratitude to the Theotokos, majestic churches were erected, monasteries founded, and the miraculous icon of the Mother of God, which had protected the Russian troops on Kulikovo plain, came to be called the Don icon and She was venerated as the Defender of our country and the Patroness of its warriors.

The Grand Duke Dimitriy, called "Donskoy" after the victory, brought the holy image of the Mother of God to Moscow, his capital, and placed it first in the Kremlin's Cathedral of the Dormition, and later in the Church of the Annunciation of the Blessed Virgin.

According to other evidence, the miraculous icon was placed in the Cathedral of the Dormition in Kolomna. During the Kazan campaign of 1552, Tsar Ioann Vasilievich IV prayed zealously before the Don Icon of the Mother of God (7, p. 29; 8, p. 28; 9, p. 489).¹

On a number of occasions in the centuries to come the Most Pure Mother of God extended Her aid to our country and the city of Moscow through the miraculous Don icon.

In 1591, Moscow fully rid itself of the onslaught of the Crimean khan, Kaza Ghirai. Tsar Feodor Ioannovich (as His Holiness Patriarch Iov of Moscow and All Russia reports), recalling that the Lord had "given his forefather the Orthodox Grand Duke Dimitriy Ioannovich) a stunning victory over the heathen Mamai (10, p. 512) through the prayers of His Blessed Mother, hastened to the miraculous icon of the Most Holy Mother of God, called the 'Donskaya' and with

arm tears and sincere faith prayed before it that he might be granted the mercy of intercession and that his Christ-loving people be saved from captivity" (11, p. 3).

Upon orders from the sovereign, the deeply revered Don Icon of the Mother of God was placed in the field chapel of St. Sergiy in the main camp of the Russian army. A battle took place on July 4, on the eve of the Feast of the invention of the Holy Relics of St. Sergiy, and in the morning the enemy troops unexpectedly fled.

A year or so later the stone Church of the Mother of God was erected and the Monastery of the Don Icon of the Mother of God was founded in gratitude for the miraculous deliverance from the enemy through the intercession of the Most Holy Mother of God on the spot where the canvas chapel dedicated to St. Sergiy with the miraculous Don Icon of the Mother of God had stood.² A copy of the miraculous icon of the Most Holy Mother of God was placed in the newly-built church, "lest the great generosity of our Lord and His Holy Mother, our Queen, and Her aid and intercession be forgotten" (10, p. 518). That was the time of the establishment of the annual (August 19) feast of the Don Icon of the Mother of God with the festal procession from the Cathedral of the Annunciation of the Moscow Kremlin to the Monastery of the Don Icon of the Mother of God.

In 1598, His Holiness Patriarch Iov crowned Boris Godunov tsar before the Don Icon of the Mother of God, as a national holy place (8, p. 28).

In 1646, the Crimean princes, Kalga and Nuradyn, attacked the frontiers of the Russian state. In former times, the Orthodox offered their prayers to the Heavenly Intercessoress. According to the author of *Slovo izvestnoe...* (Words of a Known...), Tsar Aleksei Mikhailovich "recalled the miracle which had taken place in days of old and the victory over the enemy which had been granted to his forebears through the Don Icon of the Most Holy Mother of God, he bowed with great faith and zeal before it and prayed to the Most Holy Mother of God for aid" (11, p. 10).

A special feast of the Don Icon of the Mother of God was instituted on January 2, 1646, and on the next day a procession to the Monastery of the Don Icon of the Mother of God with the miraculous icon was held. Praying before this holy object soon showed its power: that month the enemy troops were destroyed in Rylsk District, Kursk Gubernia.

On May 29, 1647, and September 2, 1648, the threat of new attacks by the Crimean Tatars once again passed thanks to the intercession of the Mother of God through Her Don icon.

Over the course of many centuries the spiritual link between the faithful Russian people and the deeply revered Icon of the Mother of God has not weakened. Reverence of the sacred image as a national shrine is preserved by the Russian Church to this day.

* * *

The mediaeval Don icon, which was with the Russian troops on Kulikovo plain, has two sides: the Mother of God holding the Infant our Lord

Jesus Christ is pictured on one, and Her glorious Dormition, on the other.

On the obverse side, the Most Holy Mother of God has Her head inclined to the Infant Christ. "Seeing Thee, Mother of God, holding the Infant Christ in Thy arms and Thy head humbly inclined toward His most holy face, we ponder Thy divine love and incessant intercession for peace" (1, kontakion 2).

The image of the Dormition of the Mother of God, depicted on the reverse side of the old Don icon, is also permeated with the thought of the maternal love and intercession of the Mother of God.

"When men were facing death, Thou, O Heavenly Queen, hast constantly granted Thy grace-filled aid through Thy miraculous Don icon. Therefore Thy glorious Dormition is depicted on the reverse side of this ancient icon, so that anyone performing a feat to the glory of God and for the weal of his friends and countrymen may not fear death, but seeing Thy soul being received into the hands of the Living God, may, in his hour of death commit himself with hope to God, the Judge of all men, and cry 'Alleluia'" (1, kontakion 12).

It is the belief of the Holy Russian Church that the feat which the Russian soldiers carried out in the name of love for their Motherland and their people earned them martyrs' crowns. Through the Icon of the Dormition of the Mother of God, the Russian warriors who marched into the battle to die received the promise of immortality. The same faith in eternal life after death was to be found in the appeal of the Grand Duke Dimitriy Donskoi, when he reviewed his troops before the Battle of Kulikovo; with tears in his eyes he said: "Fathers and brothers,



The Don Icon of the Mother of God in the Church of the Deposition of the Lord's Robe in Moscow

accomplish this feat for the Lord, for the holy churches and the Christian Faith, your death is unto eternal life. Think not of earthly things, for you cannot escape your fate, but you will receive victors' crowns from Christ God the Saviour of our souls." (18, p. 40).

In iconographical terms, the Don Icon of the Mother of God has much in common with the famous Vladimir Icon, the oldest icon of the Mother of God of the "Eleusa" type which was deeply revered in Russ, just as were other icons, such as the Igorevskaya Icon, "Eleusa" from the Cathedral of the Dormition of the Moscow Kremlin, the Feodorovskaya and Yaroslavl icons, and particularly the Pochaev icon (half-length).

In the Don icon, the Divine Infant, our Lord Jesus Christ, is robed in a short, knee length chiton, and His feet are resting on the left palm of the Mother of God. As in the "Hodegetria" icons of the Mother of God, the Divine Infant is holding a scroll in His left hand—a sign of divine dignity, and His right hand is raised in blessing.

In style the mediaeval Don Icon of the Most Holy Mother of God belongs to the Moravian school of icon-painting, which was influenced by icon-painters of Constantinople, Thessalonica and Athos.

Locally revered copies of the Don icon of the Mother of God are to be found in Moscow churches: in the Patriarchal Cathedral of the Epiphany, in the small cathedral at the Monastery of the Don Icon of the Mother of God, in the Church of the Life-Giving Trinity on Vorobiovy Hills, in the Church of the Deposition of the Holy Robe on Donskaya Street, and in other churches.

The holy icons, which are in the small cathedral at the Monastery of the Don Icon of the

Mother of God and in the Church of the Deposition of the Holy Robe, have an interesting feature: as in the Pochaev icon (half-length), the Mother of God is depicted holding a kerchief in Her left hand. "In Thy left hand Thou holdest a clean kerchief to wipe away hastily the tears of the weepers; and none will leave Thee unconsolated" (1, kontakion 2).

On the Feast of the Don Icon of the Mother of God (September 1/August 19), an akathist is sung to the Most Holy Mother of God in honour of Her miraculous Don icon, which contains the refrain: "Rejoice, O Heavenly Queen in Thy Don icon that aids us in trouble and tribulation". Some handwritten akathistoi have the refrain: "Rejoice, O Merciful Sovereign, Speedy Protectress of the city of Moscow and our country!" On a number of occasions the Mother of God has saved our people and country from grim misfortunes and from foreign invasions through Her icons, among which "The Sign", the Vladimir, Smolensk, Kazan and Don icons are considered to have interceded for the Motherland since olden times.

Glorifying the Mother of God before the Don icon and extending eternal gratitude to Her for delivering the nation from foreign enslavement, the Holy Russian Church incessantly offers the following prayer to the Heavenly Queen for world peace as well: "Show Thy mercy and preserve the universe in profound peace, for Thou hast been granted the grace of universal intercession before the Vladika of all, Who is glorified by the Heavenly Host singing 'Alleluia to Him'" (1, kontakion 7).

Most Holy Mother of God, preserve the whole world and the Russian land for ever and ever!

NOTES

¹ In an ancient manuscript entitled: "A story from the old chronicle histories on the miraculous icon of the Most Holy Mother of God," called the "Donskaya", it says that when the Grand Duke Dimitriy Donskoi returned to Moscow he "ordered an icon-painter to make a new Don Icon of the Most Holy Mother of God on the basis of the old one and send it to the city of Kolomna, and see it off with honour and place it in the cathedral church" (see: **A Monument**

Wreathed in the Glory of the Battle of Kulikovo. The Don Icon of the Mother of God. The Dormition on the reverse side. Leningrad, Avdora Publishers, 1978.)

² In the 17th century it was called the Monastery of the Don Icon of the Mother of God, in Oboz, from the place where the monastery was built. In 1679, the newly-built southern side-chapel of the Church of the Mother of God was dedicated to St. Sergiy.

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L. PRAVE

For the 600th Anniversary of the First Russian Parental Saturday

Brethren: We... do not cease to pray for you... Withal pray also for us (Col. 1.9; 4.3)

The 600th anniversary of the first commemoration of Orthodox warriors of the Russian land killed in the Battle of Kulikovo was marked by the conducting of services for the dead on Parental Saturday before the Feast of St. Demetrius of Thessalonica, on November 1 (October 19) at the Trinity-St. Sergiy Lavra. On that day, Archimandrite Ieronim, the father superior of the Lavra, conducted the late Divine Liturgy and a panikhida, and on the eve, All-Night Vigil with the Lavra brethren.

Alongside the national holiday of the 600th anniversary of the victory at Kulikovo, there is another commemorative event of intransient importance for the faithful — the first national memorial service for the warriors who perished on Kulikovo plain.

In the Trinity cloister, this memorial service, which is celebrated with the participation of the Lavra brethren and a multitude of pilgrims, is observed just as fervently today as ever. The service is also an annual reminder of the Battle of Kulikovo, for on this day the Orthodox Grand Duke Dimitriy Ioannovich Donskoi, and the schemamonks and warriors Aleksandr (Peresvet) and Andrei (Oslyabya), whose names are inscribed in the Lavra Synodicon, are always prayed for, and the soldiers of all times who have given their lives for their country are commemorated.

The children of our Church regard the victory at Kulikovo as the day of the rebirth of the Russian land and the Russian Church, for the Lord had sent His blessing to the Russian people who carried out a feat of arms on the Feast of the Nativity of the Blessed Virgin. For all the Orthodox warriors who had died on Kulikovo plain, this day became the day of their dormition — the day of their ascension to a new, eternal life with God.

The first commemoration service for the warriors was held by St. Sergiy in the Trinity cloister on October 20, 1380, on the fortieth day as it were, although more than forty days had passed since the battle; burial services for the warriors were held on Kulikovo plain itself within the first few days after the battle. Taking part in this service were the Orthodox Grand Duke Dimitriy and his comrades-in-arms, as well as the brethren and the faithful.

At the initiative of the Orthodox Grand Duke Dimitriy, the Holy Russian Church began to commemorate the Russian warriors on the Saturday before November 8 (October 26) — the Feast of the Great Martyr and Warrior, St. Demetrius of Thessalonica, the heavenly patron of

Grand Duke Dimitriy. These commemorations were in effect the first Russian parental Saturdays.* Subsequently more and more new names were added to the list of those commemorated at Liturgy on the Saturday before the Feast of St. Demetrius. Later the Orthodox Christians of Russia began to commemorate all the dead on this day.

Throughout the ecclesiastical year, special services for the dead are held on Saturdays, and Saturday, according to Holy Scripture, is a day of rest. And we pray for the repose, the eternal rest, of our departed brethren: "With the saints give rest, O Christ, to the souls of Thy servants..."

The days when the dead are solemnly commemorated by the entire Russian Church have been called parental days or Parental Saturdays since mediaeval times. From time immemorial our people have referred to all the dead as "fathers," that is, as those who have gone to another world; and irrespective of age or kinship they called them "parents". They have regarded the dead as their parents and piously prayed for them as for their dear ones — with a deep, prayerful feeling.

Great is the Synodicon of the Trinity-St. Sergiy Lavra. Great also is the prayer of the cloister of St. Sergiy for the departed children of the Russian Orthodox Church, for their first intercessor was St. Sergiy. He prayed for warriors who were "still alive" and preparing for battle, and for those who had perished, laying down their lives for their neighbours. Commemorating them in our humble prayers we believe that they, our fathers, our parents, will all prayerfully intercede in the mansions of the Heavenly Father for us — their countrymen and descendants, their distant "children".

V. OVSYANNIKOV

* It will be recalled that in the Russian Orthodox Church commemoration services are held on pan-Orthodox parental days—on the Saturdays before Meet-Fare Sunday and Trinity Sunday and on the second, third and fourth Saturdays in Lent (if a Great Feast does not fall on these Saturdays), and on *Radonitsa* (Easter commemoration of the dead). The Russian parental day is marked on September 11 (August 29) when the beheading of St. John the Baptist is commemorated; on that day a panikhida (from the 18th century) is said for all the warriors killed on the battlefield.



Services Conducted by His Holiness Patriarch PIMEN

OCTOBER

On **October 14 (1)**, the Feast of the Protecting Veil of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy and partook of Holy Communion in the Patriarchal Cathedral of the Epiphany. On the eve, His Holiness attended All-Night Vigil in the same cathedral.

On **October 18 (5)**, the Feast of Sts. Petr, Aleksey, Iona, Filipp and Ermogen, the Holy Hierarchs of Moscow and All Russia and Miracle Workers, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted

All-Night Vigil with Archbishop Pitirim of Volokolamsk and Bishop Iov of Zaisk in the Patriarchal Cathedral.

On **October 19 (6)**, the 21st Sunday after Pentecost, in the evening, Patriarch Pimen read the Akathistos to St. Aleksey, Metropolitan of Moscow and All Russia, before the shrine with his remains in the Patriarchal Cathedral. After the divine service, His Holiness attended the panikhida for the repose of the soul of his mother, Pelagia.

On the eve, His Holiness officiated at All-Night Vigil in the Patriarchal Cathedral.

The Feast of St. Sergiy in the Trinity-St. Sergiy Lavra

On October 8 (September 25), 1980, the Feast of St. Sergiy of Radonezh, our God-Bearing Father, and on the eve, solemn divine services were held as usual in the Trinity-St. Sergiy Lavra.

His Holiness Patriarch Pimen, the Holy Archimandrite of the Lavra, did not arrive at the cloister because of his indisposition. On the feast day itself, His Holiness received Holy Communion during Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

The festal services in the Lavra's cathedral and churches were conducted by His Beatitude Patriarch Justin of Romania; the hierarchs of the Russian and the Romanian Churches, as well as by Bishops—Danilo of Marča (Serbian Orthodox Church), Nikanor of Michalovec (Czechoslovak Orthodox Church), Nikolai of Mozhaik (Tokyo). The assembly of the clergy assisting comprised the father superior, Archimandrite Ieronim with the brethren; Archimandrite Niphon, Representative of the Antiochene Patriarch to the Patriarch of

Moscow; Archimandrite Naum, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; and clerics of the Russian, Serbian, Romanian and Czechoslovak Orthodox Churches.

His Beatitude Patriarch Justin celebrated Divine Liturgy in the Dormition Cathedral, assisted by many hierarchs and clerics.

The Liturgy was attended by Cardinal Jan Bernard Alfrink, Archbishop of Utrecht, the Honorary President of Pax Christi International; Bishop Luigi Bettazzi of Ivrea, President of Pax Christi International; and Orthodox pilgrims from Canada, Czechoslovakia, France, Japan, Sweden, the USA, West Berlin and Yugoslavia.

A festal reception was held in the Patriarchal Chambers of the Lavra. His Beatitude Patriarch Justin with members of the delegation, the hierarchs of the Russian and other Orthodox Churches, participating in the feast, and Cardinal Jan Bernard Alfrink with members of the delegation of the Pax Christi International were present at the reception. Metropolitan Filaret of Kiev and Galich, on behalf of His Holi-

ness Patriarch Pimen and the Holy Synod, warmly greeted His Beatitude Patriarch Justin and the other guests. The Primate of the Romanian Orthodox Church, Cardinal J. B. Alfrink, and Bishop L. Bettazzi delivered addresses in response.

That same day, the permanent members of the Holy Synod, Metropolitans Filaret of Kiev and Galich, Aleksey Tallinn and Estonia, and Yuvenaliy Krutitsy and Kolomna received the pilgrims from abroad.

NEWS FROM THEOLOGICAL SCHOOLS

Message from His Holiness Patriarch PIMEN

to the Moscow Theological Schools on the Feast
of the Protecting Veil of the Mother of God,
October 14, 1980

Your Grace Vlydyka Rector, Your Eminences and Graces, worthy administrators, teachers, students, staff members and honoured guests of the Moscow theological schools,

I congratulate you sincerely on this important and blessed day, the patronal feast of the academy church, and on the solemn meeting on the occasion of the annual convocation of the Moscow Academy and Seminary.

In solemnly marking the Feast of the Protecting Veil of the Mother of God, we acknowledge and believe that She is not only the Intercessor and Mediator for all of Christendom, spreading Her omophorion of love over all, but that She nurtures the mind and heart of all who strive after genuine spiritual knowledge. That is why it is not by chance that the "heart of the theological schools"—the temple of the Moscow theological institutions—is dedicated to the Protecting Veil of the Mother of God, Who thus, as we believe, extends Her protection to all who are engaged in enlightening and educating the future pastors of the Holy Church or who are preparing themselves for the great vocation of the priesthood.

Those aspiring to spiritual enlightenment should combine in themselves knowledge of theological truths with genuine spiritual deeds. An organic unity of reason and faith, theology and prayer must be the basis of the life of one who has taken the path of following the Good Shepherd in order himself to feed the church... which he hath purchased

with his own blood (Acts 20.28).

Directing all one's abilities towards a single goal—spiritual perfection—we not only help one to bear, but lighten the ministry of the pastor-theologian.

Nowadays, the Holy Church is faced by special other tasks as well: to consolidate pan-Orthodox unity; to participate in ecumenical Christian movements for the restoration of doctrinal unity, and to take an active part in the cause of strengthening world peace, security and cooperation among states and nations, and to speak out against the arms race which is fraught with danger for the future of our planet. All this demands great spiritual and theological training and knowledge.

The 600th anniversary of the victory at Kulikovo was solemnly marked by the Moscow Theological Academy and Seminary this year. This historical event makes us conscious again of the great patriotic role played by the Church and which she must always play in the history of our country.

I call on the teachers, students, mentors and professors to regard with full responsibility the duties placed upon them, be it study, ministry or teaching, and grow thereby *unto the measure of the stature of the fulness of Christ* (Eph. 4.13), and become worthy continuers of the best traditions of the Orthodox Church.

May the blessing of God, and the prayerful intercession and protection of the Most Holy Mother of God abide with you all!

Annual Convocations at the Theological Academies and Seminaries of Moscow and Leningrad

On the Feast of the Protecting Veil of the Most Holy Mother of God this year the Church of the Protecting Veil of the Moscow Theological Academy and Seminary became the centre of their annual festivities, which included festival services and the annual convocation.

On the eve, October 13, Archbishop Nikodim of Kharkov and Bogodukhov officiated at All-Night Vigil, which was attended by a large number of worshippers. He was assisted by the rector, Archbishop Vladimir of Dmitrov, and other hierarchs.

On the feast day, Divine Liturgy was concelebrated by Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod; the rector, Archbishop Vladimir; and Bishop Serafim of Penza and Saransk assisted by a number of clerics, including students of the Leningrad Theological Academy from the Jerusalem Patriarchate and clergy of the Moscow and Leningrad academies. The service was attended by the hierarchs who had officiated at All-Night Vigil on the eve.

Metropolitan Aleksiy conveyed to the rector, the faculty and students the congratulations and blessing of His Holiness Patriarch Pimen, who could not be present for health reasons.

The Vladyka Metropolitan said that the Supreme Church authority had a high opinion of the Moscow theological schools and that the Russian Orthodox Church had great hopes for their students.

Archbishop Vladimir thanked Metropolitan Aleksiy and asked him to convey their heartfelt gratitude to His Holiness.

The annual convocation was held in the afternoon in the academy church, which glowed with its restored murals and fresh gilt.

The ceremony was opened by the rector, following the singing of the prayer "O Heavenly King".

The main report was read by Prof. M. S. Ivanov, Secretary of the Academy and Seminary Council. He noted in par-

ticular a marked increase in the number of the faculty and students by the beginning of the last academic year. He also spoke of external contacts, saying that over this period the academy and seminary have received more than 580 delegations, including groups from abroad.

Deacon Valentin Asmus, a seminary teacher, read a paper entitled: "The 500th Anniversary of the Liberation of Russia from the Tatar Yoke".

Metropolitan Aleksiy then read the message to the Moscow theological schools from His Holiness Patriarch Pimen [see p. 36].

The rector, Archbishop Vladimir, asked Metropolitan Aleksiy to convey to His Holiness their profound filial gratitude for his incessant fatherly care of the Moscow theological schools, as well as their wishes for spiritual and bodily strength for "many years" to come. The choir sang "Many Years" in honour of His Holiness the Patriarch.

Speeches of greeting were delivered: on behalf of the Leningrad Academy and Seminary, by Hieromonk Feofan, by the council secretary and lecturer; and on behalf of the Odessa Seminary, by A. S. Sidelin, a teacher.

The closing speech was delivered by the rector, Archbishop Vladimir.

Then followed a concert of ecclesiastical music given by the student choir which was conducted by the music teacher, M. Kh. Trofimchuk. The choir also sang the Kontakion for the Feast of the Protecting Veil.

Congratulatory telegrams were received from His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, Metropolitan Zinoviy of Tetritskaro (Georgian Church) and from many hierarchs and clerics of the Russian Orthodox Church.

Archpriest ALEKSIY SHIRINKIN,
MTS teacher

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The annual convocation of the Leningrad Theological Academy and Seminary took place on October 9, the Feast

of St. John the Divine, Apostle and Evangelist.

According to tradition, on October 5 and 8 the rector, Archbishop Kirill of Vyborg, blessed laymen graduates of the seminary to serve as readers. On the eve, a panikhida was said for the departed faculty members and students of the theological schools.

On the feast day, Divine Liturgy was celebrated by His Beatitude Justin, Patriarch of All Romania, who was assisted by the hierarchs of the Russian and Romanian Orthodox Churches.

The service was attended by hierarchs of the Russian and Romanian Churches, guests from Yugoslavia and Sweden and also by students of the academy, seminary and of the Precentorial Courses.

The annual convocation was opened in the assembly hall by the rector, Archbishop Kirill.

A report on the results of the past academic year was read by the assistant rector, Archpriest Prof. Vasilii Stoikov. The best students were presented awards—theological and service books.

Speeches of greeting were delivered by Metropolitan Teoctist of Moldova and Suceava and representatives of the Moscow and Odessa theological schools.

The paper entitled: "The 600th Anniversary of the Victory on Kulikov Plain" was presented by A. I. Chizhov, a seminary teacher.

The congratulatory message from His Holiness Patriarch Pimen was read out. Telegrams also arrived from His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, from the permanent members of the Holy Synod, archpastors and pastors of the Russian Orthodox Church, and from the alumni of the Leningrad theological schools.

Metropolitan Antoniy delivered speech of greeting.

There was a concert by students of the academy, seminary and the Precentorial Courses.

His Beatitude Patriarch Justin blessed the assembly, and "Many Years" was sung in conclusion.

N. MEDVEDEV
LTA senior lecturer

IN THE DIOCESES

Kiev Diocese March 22, 1980, Glorification of the Most Holy Mother of God (Akathistos Saturday). On the eve, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, officiated at Matins with the reading of the Akathistos to the Most Holy Mother of God in the Cathedral Church of St. Vladimir in Kiev together with Archbishop Vladimir of Dmitrov and Archbishop Makariy of Uman, assisted by the cathedral clergy. The service was attended by the delegation of the Roman Catholic Church, which was participating in the theological conversations with the delegation of the Russian Orthodox Church in Odessa. On the feast day itself, after Divine Liturgy, Metropolitan Filaret and Archbishop Antoine Hacault of Saint Boniface, a member of the Roman Catholic delegation, exchanged greetings.

On March 23, the 5th Sunday in Lent, Metropolitan Filaret, during Divine Liturgy in the cathedral church, ordained Deacon Leonid Gubenko presbyter and Reader Yaroslav Voyat deacon. On March 30, the 6th Sunday in Lent, he ordained Reader Petr Skubchenko deacon.

On April 3, Maundy Thursday, during Divine Liturgy in the cathedral church, Metropolitan

Filaret bestowed patriarchal and diocesan awards for Holy Easter upon members of the Kiev clergy and ordained Deacon Petr Skubchenko presbyter.

April 6, Easter Sunday, the Radiant Resurrection of Christ. On Easter Night, His Eminence Filaret conducted Paschal Matins and celebrated Divine Liturgy in the cathedral church. After the Liturgy, during the festal procession round the cathedral, the archpastor blessed *paskhi*.

On April 7, Easter Monday, Metropolitan Filaret celebrated Divine Liturgy in the Convent of the Protecting Veil. Following the Liturgy there was a festal procession round the church.

In the evening Metropolitan Filaret officiated at Paschal Vespers in the cathedral church. The Paschal Message of the Patriarchal Exarch to the Ukraine was read by Archpriest Ioann Chernenko. Archimandrite Pavel, chancellor of the Exarchate, warmly congratulated Vladyka Filaret on the occasion of the feast. Then the archpastor received congratulations from clerics and laymen.

On April 8, Easter Tuesday, Metropolitan Filaret celebrated Divine Liturgy in the Convent of St. Florus and the Ascension. There was a festal procession round the church after the Liturgy.

Patriarch PIMEN's Sermon

Festal greetings to you dear brothers and sisters,

I thank you for the common prayer addressed to St. Catherine the Great Martyr.

Today, we are offering our prayers in this church where St. Catherine is especially venerated. The Holy Church says that "God is wonderful in His saints." And so the great martyr, Catherine, was listed among the saints; she suffered greatly for the sake of her Saviour and Lord and we hymn her saying: "We venerate thy noble sufferings, for thou didst bear them for Christ's sake."

In life, dear brothers and sisters, there is much suffering. There are physical and moral sufferings. Physical suffering includes, as you are aware, illnesses. These are borne by men often and for long periods. Mankind is struggling against disease by every means in order to alleviate suffering. But when moral suffering arises, i. e. the suffering of the soul, then the means of alleviation can be found only in the bosom of the Holy Church; about this means our Lord Jesus Christ says: *Come unto me, all ye*

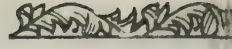
that labour and are heavy laden, and I will give you rest (Mt. 11.28). These words are addressed to all who are burdened with moral suffering. The heaviest burden, brothers and sisters, in moral suffering is the state of sin in which man often finds himself and cannot usually get rid of, he seeks various ways to free himself from sin and cannot find any. Then for him ring out the words: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls* (Mt. 11.29). This is where relief is found from those moral, spiritual sufferings which often drag man deeper into the mire and the pain lasts longer than any physical suffering.

I recall at this moment what one of our Russian poets said: "What is happiness for one is suffering for another; I cannot solve such problems, but the wailing of a mother sounds louder than any in my ears."

Let us pray today, dear brothers and sisters, to the great martyr, St. Catherine, that she may send us, by her prayers before God's Throne, special strength to free ourselves from all human suffering: the pain of the body and of the soul and from moral suffering as well. And may the Lord help you in this through her holy prayers. Amen.

Delivered after All-Night Vigil in the Moscow Church of the Deposition of Our Lord's Robe on December 6, 1979.





World Parliament of the Peoples for Peace

Sofia, September 23-27, 1980

On the initiative of the World Peace Council, the World Parliament of the Peoples for Peace was held in Sofia from September 23 to 27, 1980. More than two thousand representatives of various public organizations and movements, scientists and scholars, religious and public figures and politicians from 137 countries arrived in the capital of the People's Republic of Bulgaria to participate in this peacemaking forum.

The Russian Orthodox Church at the World Parliament of the Peoples for

Peace was represented by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee (head of the CPC delegation); Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; and Protopresbyter Matfei Stadnyul, secretary to His Holiness the Patriarch.

After the opening of the World Parliament, its participants listened with



His Holiness Patriarch Pimen of Moscow and All Russia and Romesh Chandra, President of the World Peace Council, at the World Parliament of the Peoples for Peace

great attention to the speech delivered by Todor Zhivkov, First Secretary of the CC BCP, Chairman of the PRB State Council.

The message of greeting from L. I. Brezhnev, General Secretary of the CC CPSU, President of the Presidium of the Supreme Soviet of the USSR, was heard with deep attention and cordiality. It was read by B. N. Ponomaryov, Candidate Member of the Politbureau of the CC CPSU, Secretary of the CC CPSU.

The World Parliament was greeted by heads of state and of government of many countries.

The parliament was held in plenary sessions, three forums and nine commissions and sat at round tables. The parliamentarians of peace discussed comprehensively urgent international issues in a spirit of sincerity and mutual understanding.

His Holiness Patriarch Pimen of Moscow and All Russia also read a paper.

Metropolitan Filaret took the floor on behalf of the Christian Peace Conference.

Metropolitan Yuvenaliy spoke at the session of the Commission "Security and Cooperation in Europe".

The work of the World Parliament of the Peoples for Peace resulted in the adoption by its participants of the appeal to all politicians and statesmen, to governments and nations, as well as a charter, in which the main tasks of peace champions at the present stage are formulated.

On September 26, the participants in the World Parliament—members of religious delegations—met at a round table. His Holiness Patriarch Pimen of Moscow and All Russia delivered a speech.

His Holiness Patriarch Maksim of Bulgaria gave a big reception in honour of the participants in this meeting.

On September 27, Todor Zhivkov, First Secretary of the CC BCP, Chairman of the PRB State Council, gave a reception in honour of the members of the World Parliament of the Peoples for Peace.

SPEECH BY HIS HOLINESS PATRIARCH PIMEN at the World Parliament of the Peoples for Peace

Esteemed assembly, dear friends and peacemakers,

It is not the first time that concern for peace and striving after it (1 Pet. 3. 11) has gathered us here in this hospitable and friendly city of Sofia, the capital of the peace-loving People's Republic of Bulgaria, and our present assembly here bears a significant and important title: World Parliament of the Peoples for Peace. This meeting bears witness to the fact that peace and security of nations is a concern of primary importance for all realistically minded people who soberly assess the current situation. We are filled with gratitude to all those who have laboured to organize and call this wonderful forum of the peacemakers of our earth, to all those who are giving their strength and energy to establish a beneficent and peaceable life for man.

We religious leaders, just as all believers, are deeply convinced of the fact

that peace, its search and establishment, is in the essence of every religion. Today's reality is a clear proof of the fact that mankind in its development needs the cooperation of all peace-loving forces, for peace is the first condition for the successful development of science, technology, economics, and culture, in short, of all that constitutes the progress of human society. The path of peace is the only path that knows no alternative.

Dear friends, our meeting is taking place in a situation of growing international tension, therefore the deep and general concern not only of individual nations, but of all peoples of the world for the fate of our planet. The mounting arms race, which threatens the world with catastrophe, increases the responsibility of every peacemaker for the preservation and consolidation of peace. At present we are living in an oppressive atmosphere of the arms race, which is getting more intense every

day, more expensive, more dangerous than anything encountered in the world before. It is drawing into its pernicious snare more and more nations and countries; this forces us to state with sorrow that mankind was never so close to total self-destruction as it is now.

Today's arms race is threatening to turn the whole world into a fortified camp. It is destroying man's hope and trust in justice and peace, it sows enmity and suspicion, it has no place in God's plan for His world. The call of the ancient prophet to *beat... swords into plowshares and... spears into pruninghooks* sounds today like a tocsin throughout the earth, calling all who love peace to work more selflessly, more indefatigably, and more closely together in order to draw nearer the time when *nations shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

In the 1970s we were witnesses to how much was done to achieve this blessed goal. It was a time when the principles of detente and trust among nations and countries were affirmed. The tendencies of the seventies led to consolidation and cooperation as well as to the confirmation of the principles of good-neighbourly relations between states with differing social systems. The climate of detente promoted progress in the sphere of disarmament. It was at that time that SALT-1 was signed by the Soviet Union and America. In the climate of detente SALT-2 was born and signed, the ratification of which is still pending because the present US administration has again taken the ruinous path of undermining the positive results achieved thanks to the climate of detente in international relations, particularly in the sphere of disarmament.

By postponing the ratification of the Soviet-American treaty on limiting strategic arms, by causing the negotiations on many crucial problems of limiting the arms race to stagnate and on certain points completely breaking them off, the United States, with certain of its allies, is acting against the interests of international confidence and defying the decisions of the Special Session of the UN General Assembly on Disarmament.

We who are living on the European continent cannot but be alarmed at NATO's decision to deploy in the countries of Western Europe medium-range nuclear missiles. We affirm that negotiations on problems regarding these weapons are possible. The Soviet Union has stated its proposals concerning this.

For negotiations to take place one thing is necessary and that is the cancellation of NATO's decision to produce and deploy in Western Europe new types of American nuclear missiles or at any rate to stop its implementation.

Known also is the new Soviet proposal to begin negotiations on medium-range nuclear missiles, simultaneously and in conjunction with the problem of US forward-based missiles, so that, if agreement is reached, it should be enforced only after the ratification of SALT-2. However, instead of demonstrating their political will and Washington's constantly declared desire for real disarmament and respond positively to this and other peace initiatives, we heard with justified alarm and indignation about the so-called "new American nuclear strategy" which is nothing else than a cynical propaganda of the limited nuclear warfare and just as sinful as Cain's murder (Gen. 4. 8) and any other type of war.

All this talk of limited use of nuclear weapons is only an attempt to mask the idea of a nuclear war and to lead public opinion astray. It is hard to imagine that these initiatives of America, so detrimental to the cause of peace, proceed from a country which had signed an agreement with the Soviet Union to prevent a nuclear war. Today, the supporters of the policy from strength are taking other steps to exclude detente from international relations. In these conditions, all peace-makers of the world should be united in their desire to preserve peace and detente.

Esteemed assembly, not long ago we marked the 5th anniversary of signing the Helsinki Final Act on security and cooperation in Europe. And we religious figures of the Soviet Union, together with all our compatriots, welcomed the signing of this important document of modern times, and note with satisfaction today that it has done a great deal

to create and consolidate the climate of detente and trust not only in Europe, but throughout the world. And now, despite the complicated international situation, we bear witness that detente is alive and active, that its development can be slowed down, but never stopped. The forthcoming meeting in Madrid of representatives of the signatories of the 1975 Helsinki Agreement is being called to help effectively the process of returning detente to its previous pace of development.

Affirming the ideals of peace and justice, we Christians together with all peace-loving forces, must work actively and see to it that the Madrid meeting is held in a business-like and frank atmosphere and in a good constructive spirit. We must use every possible means so that practical measures are worked out in Madrid to strengthen security, cooperation and peace on our European continent. Out of all these measures we, religious men, must work, above all, to promote confidence among nations. The harder we work in this direction the quicker we believe will the path of peace and detente, the path of justice and well-being become that path

which the ancient Psalmist called *the path of life* (Ps. 16. 11).

Dear friends and peacemakers, I would like to assure you that we churchmen will continue working industriously for the blessed cause of peace and do everything in our power to prevent a new spiral of the arms race, so pernicious for all mankind, and to avert a new world holocaust which threatens us. Being conscious of our responsibility before our own people and before the nations of the world, we shall apply all our efforts to prevent a new war.

I am sure that the peace initiatives we are called upon to undertake here in Sofia will be our joint and weighty contribution to the cause of strengthening stability and confidence in Europe, to the cause of establishing a durable and lasting peace in the whole world.

May the Lord's blessing be upon the labours of all those who are exerting their efforts for world peace. Their labours, I believe, will bring to mankind *abundance of peace* (Jer. 33. 6), and their labours, I believe, will multiply peace (Dan. 6.25), justice and righteousness for ever.

SPEECH BY HIS HOLINESS PATRIARCH PIMEN

at the round-table meeting of religious figures at the World Parliament of the Peoples for Peace

Your Holiness, Your Beatitudes, and Your Eminences, brothers and sisters beloved in the Lord, most worthy participants in this meeting,

We have gathered today to discuss problems pertaining to the cause of co-operation for peace facing various religious organizations and Churches. I would like to take this opportunity to thank the representatives of these Churches and religious associations, with whom we are working in these organizations and through whose efforts the cause of peacemaking is spreading and gaining strength. In recent years, our cooperation has intensified with non-Christian religious organizations working for peace.

The great father of the Church, John Chrysostom, teaches us, the followers of Christ, that "peace is the mother of all blessings" and that it is "the founda-

tion of all joys and the source of all success". Faithful to this exhortation of this great teacher of the Church, we Christians support every manifestation of God's truth on human paths, and that is why our Church, with numerous believers throughout the world, has blessed and supported the activities and efforts of the World Peace Council.

At this meeting we should think about increasing our specific contribution of religious figures towards the general cause of the World Peace Council in order to prevent this meeting being fruitless; on the contrary, we could increase purposefully and consistently, our contribution to the defence of peace, within the framework of this organization and avert the danger of war.

Dear brothers and sisters, we are participating today, here in Sofia, in the World Parliament of the Peoples for

Peace. Great is the responsibility of speaking on behalf of one's Church, but how much more so when one has to speak for one's country. I think with deep emotion of the peaceful achievements of our Soviet peoples and of the twenty million Soviet citizens who died in the Second World War. This sacred memory of the victims of war makes us more zealous in the cause of peace. In these days when international tension has increased so extensively, when the mounting arms race is again threatening the world and mankind with a nuclear holocaust, and when the idea of a limited nuclear warfare is being propagated, this memory commands us to use all ways and means at our disposal, to turn the nations back to the only and one correct path — the path of detente, and urge them to implement the Helsinki Final Act.

All our peacemaking efforts should be directed now towards making the forthcoming international meeting in Madrid, in November 1980, a success, that it may serve to revive in the Helsinki summit countries not only hope of improving international relations to the advantage of its peoples, but promote practical actions to develop mutually advantageous all-round ties between all states making up this region of the world. Our aim must continue to be the cessation of the arms race in Europe and North America, which has grown especially dangerous since the NATO Council decision to deploy in Western Europe new American nuclear weapons and thereby destroy the balance of strength on our continent.

Dear friends and peacemakers, we are speaking with a feeling of sorrow of the current international situation. However, the situation should not turn us into pessimists. Evaluating it realistically, we must do all we can to prevent the destructive policy from strength being asserted in international relations. We must not allow this policy to oust detente. All know about the numerous peace initiatives advanced by the Soviet Government, testifying to

my country's readiness to discuss the whole complex of difficult problems which have accumulated in the world today.

I would like to note one such peace initiative, the new proposals made recently on the questions of nuclear missiles in Europe and of the limitation of armed forces and weapons in Central Europe. Today, we await with all men of good will the answer to these proposals from our Western partners.

I call on all Church and religious leaders in these countries to use all their moral authority in order to help normalize the situation that has been created in the world.

I am happy that we, brothers and sisters in faith, are holding this meeting. I am sure that not only the participants in this forum, but all men of good will, expect us to express our stand on vital problems of mankind today.

Today, we must say our decisive word to all for whom peace and the well-being of peoples are dear, and to them we must address our appeal, the appeal of religious leaders participating in the World Parliament of the Peoples for Peace in Sofia — to work in the name of righteousness and peace.

With firm faith in Christ's promise of peace (Jn. 14.27), which, according to our deep conviction, is an inalienable part of the Kingdom of God, we look with optimism towards the peaceful future of mankind. But this optimism does not make us lose our sense of reality. We see and estimate tranquilly all the great difficulties standing on the road to the establishment of peace, progress, and disarmament in the world.

We firmly believe in the blessed success of the efforts of all peacemakers on earth, of religious as well as non-religious men. We know that thanks to these efforts, peace, well-being and justice will reign in the whole world, according to the Old Testament Psalmist: *Mercy and truth are met together; righteousness and peace have kissed each other* (Ps. 85.10).

SPEECH

**by Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine,
Chairman of the CPC Continuation Committee,
at the World Parliament of the Peoples for Peace in Sofia**

Dear brothers and sisters, participants in the World Parliament of the Peoples for Peace, dear friends,

The Christian Peace Conference which embodies the Christian movement for peace and justice, warmly greets and wishes success to the World Parliament of the Peoples for Peace, one of the biggest and most important forums of peace champions.

The CPC is deeply aware of the fact that the world today is in a dangerous and alarming state. Humanity is threatened with annihilation. Never before has the world nuclear catastrophe been so near.

The 1970s was a period of detente and liberation. The successes achieved in Helsinki at the Conference on Security and Cooperation in Europe, as well as the Special Session of the UN General Assembly on Disarmament, were a big triumph for peace-loving peoples. The seventies can justly be called "a decade of detente". It witnessed success in the cause of preserving and consolidating peace, progress, liberation and national independence.

However, it is tragic that today reactionary forces of falsehood and destabilization are doing everything to hamper coexistence. The arms race was unleashed in order to produce and accumulate weapons of greater destructive force. The intimidation of and pressure brought to bear upon countries producing oil are presented as "defence of national interests". An atmosphere of confrontation is created by the so-called rapid deployment force with tremendous war potential which are deployed in the Indian Ocean. NATO has worked out and approved plans of deploying medium-range nuclear missiles on the European continent. The mythical "menace from the USSR" is used to create an atmosphere of distrust and anti-Sovietism.

But the biggest danger is the adoption by the US Government of Directive No. 59, which is to develop "a strategy

of first-strike" against the Soviet Union. Directive No. 59 presupposes that the USA might find itself in a prolonged "limited" nuclear war. One cannot but wonder that the creators of such a perspective do not realize its catastrophic implications for mankind that it is suicidal.

In the light of such a situation, which, as we see, is threatening the whole world with annihilation, the Christian Peace Conference warmly welcomes the World Parliament of the Peoples for Peace. We must unite and do our best: to stop the arms race, to avert a second cold war, to remove completely the sad perspectives of conflagration, and to promote further progress of detente and peace. We sincerely believe that this mass manifestation, in which men of differing ideologies and faiths are participating, men living in societies with various social structures, but united by one will and hope that peace in the world is possible, will help them to repudiate death to which all the militarists' plans are leading.

The Christian Peace Conference is convinced that in the struggle for peace all men, regardless of beliefs, are making their contribution. Experience shows that despite the differences of opinion and faith we are all united by our aspirations for peace and justice. Millions and millions of believers will not stop struggling for life and peace. All men of good will should not limit themselves to peace appeals and resolutions, it is necessary to unite in concrete actions directed against the arms race, for detente, consolidation of trust, solidarity and freedom from any oppression.

We pray God to bless the work of the World Parliament of the Peoples for Peace, that from this great gathering peace may flow to all nations, to all the countries of the world, in order that man may live a life of dignity, that wars cease for ever, and that peace on our long-suffering planet may become the property of all men.

SPEECH

by Metropolitan YUVENALIY of Krutitsy and Kolomna at the Commission "European Security and Cooperation" of the World Parliament of the Peoples for Peace

Mr. Chairman, dear friends,

The fact that a metropolitan of the Russian Orthodox Church is among you and speaking from this floor is not a passing tribute to the time. For almost a 1000 years the Russian Orthodox Church and her believers in their patriotic and peacemaking activities have been inspired by the angelic hymn: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14). In these days all our country is solemnly celebrating the 600th anniversary of the Battle of Kulikovo. History informs us that it was our Church that inspired our ancestors to fight the conquerors of the Russian land. The victory over the forces of the Golden Horde saved European nations from invasion and enslavement. During World War II the Russian Orthodox Church was a patriotic force that inspired the people, urging them to fight and win the war against the fascist invaders. In the following 35 years and up to now, the Russian Orthodox Church has been intensively and dedicatedly serving the cause of peace.

Our commission has been called to discuss European security and cooperation. Until now we have had success in Europe. Enough to mention that the champions of peace have not permitted the deployment of the neutron weapon in Europe. Today Europe is confronted with a new fatal ordeal and danger. It is not necessary to be a military expert to estimate and understand the situation. Instead of detente the winds of the cold war are blowing again because of the inconsistent policy of the US President's administration. The NATO Council has approved a decision to deploy in Western Europe medium range nuclear missiles. And finally we have learned of a new doctrine termed a limited nuclear war. All these developments are a sword lifted over the peoples of Europe both in the East and the West.

Considering modern military technology it is actually a fatal sword lifted

over the whole of our planet. That is why this danger concerns everybody. Recently the world mournfully marked the 35th anniversary of the A-bombing of Hiroshima. Until now the list of victims of that terrible tragedy is being filled. Only in the last year the number of deaths from atomic illness has increased to 2,279. The continuing tragedy of Hiroshima is a warning to all that any "limited use" of the nuclear weapon (allegedly directed only at military targets) will not save mankind from the horrors suffered and still endured by the citizens of Hiroshima.

In these conditions we are not in need of beautiful and pious speeches, or good resolutions: we must not lose time. We need coordinated, bold, and decisive actions by way of daily efforts in this regard, and not only from conference to conference. We should start this before it is too late.

What can be said of us, religious leaders? At this crucial time, religious workers of East and West, North and South, faced by approaching danger, have united as never before to avert atomic death. In the last 18 months, the leaders and representatives of Christian Churches of the Soviet Union held two consultations in Geneva with leaders of the National Council of the Churches of Christ in the USA, and other heads and representatives of American Churches. The last meeting took place at the beginning of August. There we committed ourselves to counter the new danger of war, and to do everything we can to achieve disarmament, peace, and cooperation between our nations.

On the first day of the parliament's meeting, Dr. Leopoldo Nilus, Director of the Commission of the Churches on International Affairs of the World Council of Churches, in his speech spoke about one of the resolutions of the last CC WCC meeting at which with our participation a number of resolutions were adopted in which churchmen expressed their fervent resolve to defend peace. We can say the same of

the Conference of European Churches. These days we constantly hear of the forthcoming Madrid meeting. We religious figures consider it not only a meeting of diplomats, but of peoples of Europe, the USA, and Canada who are just as responsible for Madrid. We also pledge to promote its success.

We all know how fruitfully the Brussels forum is working; we consider it our forum, and are contributing to its work on security and cooperation in Europe. Tomorrow, at the round-table meeting of religious leaders, we shall make use of this wonderful opportunity to agree upon our decisive actions

within the frameworks of this parliament and the World Peace Council.

Dear friends, the future of Europe and the future of our world depends on us: will the world be destroyed in an atomic catastrophe? or shall we triumph again and be the winners of blessed peace?

Bearing in mind these thoughts, I would like to conclude with the holy words from the Bible proclaimed and tested throughout the centuries: *I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seeds may live* (Deut. 30. 19).

THE MEETING OF THE CPC CONTINUATION COMMITTEE

Eisenach, GDR, October 13-17, 1980

Message from His Holiness Patriarch PIMEN of Moscow and All Russia

Brothers and sisters beloved in the Lord, participants in the present meeting of the CPC Continuation Committee,

I greet all of you, gathered in the historical city of Eisenach in the German Democratic Republic, in the words of St. Paul: *Now the God of peace be with you all* (Rom. 15.33). The 5th All Christian Peace Assembly, that outstanding peace forum, in which I participated, is memorable for me because it passed in an atmosphere of inspiration and Christian sense of responsibility for the destiny of the world and gave a life-asserting impulse to the peacemaking of Christians — the champions of peace. And now you, driven by concern for peace and troubled by the current international situation, are striving to certify your deep anxiety at today's alarming world condition, and doing your best to help resolve humanity's urgent problems.

Dear brothers and sisters, as one of the foundation members of the Christian Peace Conference, our Church, in the persons of the episcopate, clergy and laity, is taking an active part in it, helping with every means at her disposal to increase and strengthen the authority of the CPC in modern Christendom.

In consolidating peace we see our answer to God's commandment to be peacemakers (Mt. 5. 9).

We know that labour for the benefit of peace is fulfilment of the Gospel commandment to love our neighbour (Jn. 15. 17) who is every man called by his Creator to a peaceful and creative life. It is in this connection that we are considering the theme of your present meeting: "God's Promise and Our Responsibility: Christians for Confidence-Building, Detente, Disarmament, and Justice." Our Lord Jesus Christ, in the words of St. Paul, behests us to *live peaceably with all men* (Rom. 12. 18). True to this apostolic command, we Christians are ready today to cooperate with all who by their labour are promoting the establishment of a durable peace on earth. One of the most real and tried paths to peace, in our day, is the path of detente.

At a time, when the arms race is being stepped up, when tension is steadily mounting in the world, threatening mankind with a nuclear holocaust, when the idea of a limited nuclear warfare is being propagated, we sincerely consider that the path of detente, the path of returning to the complete fulfilment of the Final Act of the Helsinki

Agreement, must be the principal direction of our peacemaking efforts. That is why we think that Christians should see to it that the forthcoming international meeting in Madrid in November be held in a positive and truly constructive spirit.

Present-day reality urges us not to relax our efforts to end the arms race in Europe and North America. The arms race is taking on a particularly dangerous aspect in the light of the NATO Council decision to deploy in Western Europe new American nuclear weapons, this will upset the balance of power in Europe, as recognized by competent circles in the West and East.

With a feeling of great sorrow I mention the fact that the arms race, on its present scale, is taking from humanity its best resources and imposes a heavy burden not only upon the shoulders of the advanced but, what is especially tragic, upon the developing countries that have a number of urgent human problems of their own, among which of primary concern is hunger, a shameful fact in modern civilized society. Rejection of the arms race could to a large extent help solve this truly vital problem in many countries of Asia, Africa and Latin America.

By selflessly devoting our efforts to peace and the relaxation of international tension, we, as never before, are conscious today of the smallness of the world. Every serious problem arising in Europe reflects on the destiny of the whole earth, and every problem arising in Asia, Africa and Latin America alarms Europeans. Therefore today, when the advocates of power politics are taking new steps to oust detente from international relations, Christian peacemakers should stand together in the cause of preserving peace.

Dear brothers and sisters, we are deeply perturbed by the fratricidal war between Iraq and Iran which is fraught with grave consequences for world peace. This conflict should be resolved without delay by these two countries through a political settlement and without outside interference.

Despite different assessments of the causes of current international developments, we must remember that the principal guarantee of success in the struggle for peace and justice is unity. Only the unity of all peace-loving forces, regardless of their religion, ideology, or other differences, can effectively help to deliver the world from new shocks and confrontations and help nations to choose the path of life and progress, the path of peace.

God desires all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2.4), these are the words of St. Paul which are inspiring you in your work in Eisenach. In order to answer worthily this Divine Call, we Christians should remember that this is possible only if there is peace, for the fruit of truth and the fruit of righteousness is sown in peace (Jas. 3.18).

I wholeheartedly wish you every blessed success in your peacemaking efforts and undertakings. I am sure that the good results achieved at this session of the Committee for the Continuation of Work in Eisenach will provide a new dynamic contribution to the development of our Christian peace movement.

The God of love and peace shall be with you (2 Cor. 13.11).

+PIMEN, Patriarch of Moscow
and All Russia

October 10, 1980
Moscow

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

On behalf of the participants in the CPC Continuation Committee meeting, allow me to express our sincere gratitude to you for your message to us, which is filled with Christian love and deep understanding of the tasks facing this Christian peace movement.

We are inspired by the support given by the Russian Orthodox Church to the CPC from its very foundation. We are also inspired by your good wishes and prayers for us.

We share your anxiety over the present tension in international relations, over the continuous growth of the arms

pace, quantitatively and qualitatively, and over the serious problems in the developing countries.

We are looking forward together with you to the Madrid meeting and consider it our urgent task to help achieve positive results for detente and disarmament in Europe.

Bishop Dr. KAROLY TOTH,
CPC President

Metropolitan FILARET of Kiev and Galich,
Chairman of the CPC Continuation Committee

We value highly your conviction that it is necessary to strengthen the unity of all peace-loving forces.

We sincerely wish Your Holiness good health and blessed success in your labours for the good of the Christian Church and in your peacemaking, and beg you to accept our deep feeling of respect for you.

Dr. L. MIREJOVSKÝ,
CPC General Secretary

COMMUNIQUE

In the situation of the international threat to peace, the Committee for the Continuation of Work (CCW) of the Christian Peace Conference held its meeting in Eisenach (GDR) from October 13 to 17, 1980.

The meeting was attended by 249 participants from 43 countries representing all continents.

The consultation was held under the theme: "God's Promise and Our Responsibility: Christians for Confidence-Building, Detente, Disarmament and Justice".

The meeting was opened by the Chairman of the CCW Metropolitan Filaret of Kiev and Galich (USSR).

The deliberations began with a divine service, and the sermon was delivered by Bishop W. Leich, Evangelical Lutheran Church in Thuringia, GDR;

In his inaugural address the CPC President, Bishop Dr. Karoly Toth, listed the problems of the contemporary political situation and expressed the hope that the policy of detente could and must be saved because it corresponds to the desire of hundreds of millions of people. Bishop Toth reminded the gathering that their responsibility for peace and justice had to be rooted in faith in the Crucified and Risen Christ. The president paid homage to those who had died since the 5th All Christian Peace Assembly, among them the Honorary President of the CPC the late Metropolitan Nikodim of Leningrad and Novgorod.

Prof. Dr. K. H. Bernhardt, Chairman of the Regional Committee of the CPC

in the GDR, welcomed the participants on behalf of the hosts.

E. Honecker, Chairman of the State Council of the GDR, sent a message of greetings to the CCW meeting. In his message the Chairman of the State Council pointed out that the complex international situation called for the utmost efforts in order to avert the danger of peace, to maintain the progress achieved in international relations and to attain a healthier international climate. He expressed his conviction that the Eisenach meeting, which continued the responsible activities of the Christian Peace Conference, would make a major contribution to the solution of problems concerning peace.

His Holiness Patriarch Pimen of Moscow and All Russia in his address of greetings reminded the participants that the salvation of the world was the fulfilment of the Commandment of the Gospel to love one's neighbour (Jn. 15. 19), and that for us our neighbour was every person called by his Creator to a peaceful and diligent life. His Holiness stressed the necessity of the unity of peace forces.

Further messages of greetings were received by the CCW participants from the Director of the Commission of the Churches on International Affairs of the World Council of Churches Dr. L. Nilus; from Dr. Sigrist, on behalf of the Conference of European Churches; from Canon J. Mara, on behalf of the Berlin Conference of European Catholics; and from the President of the Peace Council of the GDR, Prof. Dr. Drefahl, as well as from the Chairman

of the Christian Democratic Union (GDR), Dr. Gerald Götting.

Prof. Dr. G. Bassarak (GDR) in the Bible Study based on 1 Tim. 2.4 "God desires *all men to be saved, and to come unto the knowledge of the truth*", interpreted the biblical motto of the meeting.

The CCW Chairman, Metropolitan Filaret, made a speech in which he highlighted the biblical understanding of the peace service of Christians. He gave a survey of contemporary crises and international tensions and set tasks to be solved by the CPC so that the CPC might successfully serve detente, the realization of disarmament and the progress of developing countries. Metropolitan Filaret of Kiev and Galich reasoned that Christianity could not be identified with any socio-political system; yet in the present situation it could not side with oppressors, exploitation or social injustice.

Bishop E. de Carvalho (Angola) reported on development problems with regard to social justice and liberation. He pointed out that assistance must be connected with the development of social justice and liberation.

The Rev. H. Lamar Gible (USA) pointed out to the participants the madness of armament and openly stated that Christians facing this situation have no other possibility but to struggle for disarmament and for mutual agreement in detente.

Prof. Dr. H. Bertsch (GDR) gave a picture of the connection between peace and revolution from the Marxist point of view, and passionately pleaded for peaceful coexistence. He underlined the necessity of cooperation between various world outlooks. The difference between them, he said, should not deter Christians and Marxists from finding a common platform for disarmament and a new world order, i. e. for social responsibility.

The CPC General Secretary, Dr. L. Mířejovský, reported on the activities of the movement since the 5th ACPA and expressed his conviction that our faith in the Good News and our obedience to God's Word did not give us any other alternative—we must strengthen our efforts and look for

further effective forms of serving peace and progress in the world.

The Continuation Committee engaged in discussion in four working groups on defined topics. One of the working groups devoted its work to theological questions in connection with the service of peace, whilst two other groups dealt with topics of "Detente, Disarmament and Security" and "Solidarity, Liberation and Development". The fourth working group discussed the future working methods and programmes of the CPC.

The CCW discussions were continued further in the form of continental meetings where reports were given on activities in the four regions: Africa, Asia, Europe and North America, and Latin America and the Caribbean. The problems of peace as they affect the respective regions were discussed.

The Bishop of the Evangelical Lutheran Church in Thuringia, Bishop Leich, gave a reception for the CCW delegation.

The State Secretary for Church Affairs in the Government of the GDR invited the participants in the CCW meeting to a festive reception.

On the occasion of the CCW meeting of the CPC in Eisenach and in the presence of the CPC delegation a street in Eisenach was named after the late Bishop Dr. Moritz Mitzenheim who led his Church to a positive attitude towards the new social order and was an untiring peace worker.

During the meeting the participants took part in an ecumenical divine service in the Church of St. George in Eisenach where the Rev. Mahlalele (Mozambique) preached a sermon.

The CCW responded to the messages of greeting. The CCW approved a message addressed to Churches and Christians and statements on the situation in Africa, Asia, Latin America and the Caribbean, the Near East and the Middle East, on "Detente, Security and Disarmament" and a communiqué and heard the reports of four working groups.

The CCW meeting concluded with a Bible Study led by the Rev. Horst Krum (West Berlin) and a divine service. Cordial thanks for the excellent organization and hospitality were ex-

pressed by Metropolitan Filaret of Kiev and Galich as Chairman of the CCW.

Several CPC leaders were received, on October 20, by Horst Sindermann, President of the GDR Volkskammer, among them was Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Committee for the Continuation of Work.

* * *

In the Eisenach meeting the following members of the CCW took part: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of

External Church Relations; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Hegumen Sergiy Fomin, Deputy General Secretary, Representative of the Russian Orthodox Church at the CPC; Father Aleksandr Ranne, of the Leningrad Diocese; A. S. Buevsky, Secretary of the Department of External Church Relations.

Father Vladimir Fyodorov, lecturer at the Leningrad Theological Academy, also took part in the CCW meeting. He read a paper at the session of the CCW working group.

APPEAL TO CHURCHES AND CHRISTIANS

...To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (2 Pet. 1.1-2).

Dear brothers and sisters in Christ, On October 13-17, 1980, the Continuation Committee of the Christian Peace Conference met for the first time since the 5th All-Christian Peace Assembly. The meeting was held in the town of Eisenach, in the German Democratic Republic, famous for its association with the life of Martin Luther. Two hundred and fifty members and guests of the Continuation Committee carried out discussions under the theme "God's Promise and Our Responsibility: Christians for Confidence-Building, Detente, Disarmament and Justice". The biblical text was 1 Tim. 2.4.

We believe that peacemaking is a fundamental task within the mission of the Church. It is neither occasional nor superficial in its demand upon us, but requires untiring witness and service in commitment to establish a just and viable world order.

* * *

We are deeply concerned about the worsening of the situation in the Third World. We note the failure of development in the first decades of the UN and refusal by the rich to change the unjust world economic order. The hunger, poverty and suffering of millions is a

scandal and an urgent challenge for all of us.

We recognize and are deeply alarmed by the dangerous deterioration of detente in international relations and by the growing threat of nuclear destruction. We wish to say "No" to such a potentially apocalyptic development.

We are convinced that no nation in the world, whatever the circumstances, has the right to use nuclear weapons.

We believe that the very act of preparing for war may become the cause of nuclear conflagration.

We deplore the waste of resources in the militarization of our economies. Such developments create an *international economy of death*. The world's resources must be used to develop an *economy of life*, life for all God's children.

* * *

We therefore believe that it is of greatest urgency for Christians everywhere to work for disarmament, peace and justice.

We are aware that it is now possible to destroy humanity many times over and make the earth uninhabitable. "The Third World War will come. Nobody can stop it. No power and no person can prevent it." This is the voice of the Tempter.

Disarmament is a complex tangle of technological and international legal problems, historical developments and diplomatic actions. It is the object of contradictory studies, appeals, reports, articles. "Nobody can understand it any longer. Nobody will be able to achieve real disarmament measures." Again, the voice of the Tempter.

Contemporary arms technology tempts some military strategists to conclude falsely that "nuclear wars can be limited and won by a gradual use of the deterrent potential". That again is the voice of the Tempter.

It is the voice of the Tempter when those who strive for peace and disarmament, for social justice and liberation are denounced as disturbers of peace, all the more if they show commitment to the principles of equality and equal security.

Whenever the Third World fights for its liberation and promotes peace, the rich powers claim it to be a "violation" of their so-called "vital interests". That also is the voice of the Tempter.

* * *

We listen to the Divine Promise and obey them. We reject the voice of the Tempter and accept our responsibility to break through the vicious circle of intimidation, hopelessness, resignation and passivity.

I. "God makes a promise and we respond in thoughts, words and deeds. God calls us and awaits our response. Our responsibility is based on this relationship" (Bishop Leich). We receive the promise of Jesus Christ. God is incarnate in solidarity with human beings and has attained the salvation of all people by His grace. In our response to the action of God we shall live that solidarity as *koinonia* (community), *plirota* (fullness) and *agape* (love).

We shall break the vicious circle whenever we act in solidarity with people and movements which, like the Nations' World Parliament in Sofia are concerned with the achievements of justice, with confidence-building and the victory of liberation. God's victory over Sin and Death on the Cross and the Resurrection of Jesus Christ gives us reason to be actively involved in

working for a future of peace and justice.

Churches are faced with a dual challenge. First they have to draw the attention of the masses to the danger inherent in the domination of transnational corporations which, under the pretext of economic development, take over the poorer nations to support their selfish aims. Also the Churches have to respond to the needs of the poor, the starving millions of the world. Can there be justice and peace in society where women are oppressed, where the peasants do not have land, where workers cannot get two square meals a day, where young people cannot find a job and where millions of people live without homes? Churches must become sensitive to these socio-economic evils.

II. The Divine Promise challenges our responsibility that the world, God's creation, will not be destroyed.

We accept this promise. Yet we are aware that the orderly structures for peace formed in the 70s are vulnerable.

Apparently those structures, developed under the auspices of detente, are not yet permanent enough not to be endangered by the forces of destabilization and confrontation.

We reject any superficial optimism but we affirm that Christian optimism which is an "optimism of hope".

It is important that while recognizing our different positions in detail, we discover that which unites us in the principal questions of peace, justice and liberation and implement them in creative cooperation.

We are called to pray and work for — the stopping of the development, production and deployment of atomic and other weapons of mass destruction

— the favourable result of the Madrid Review Conference on Security and Cooperation in Europe;

— the ratification of SALT-2;

— the continuation of the Vienna negotiations on arms reduction;

— the convocation of a conference on military detente and disarmament in Europe and in general for the creation of an atmosphere of confidence and trust which would lead to concrete advances in detente and disarmament

— the liberation of all oppressed

people and that justice without which there can be no real peace.

III. It became clear to us in Eisenach that considering our responsibility in the world and for the world as a response to God's promise everything depends now on maintaining the principles of the policy of detente which cannot be separated from the struggle for justice and liberation.

Twenty years before the end of the century, before we celebrate the 2000th anniversary of the Birth of Our Lord Jesus Christ Who confronted us with God's promise and our responsibility; we shall be judged on the basis of

whether we will realize the vision of a world of shalom, a world without war, a world in which justice dwells.

The choice before us is simple: the choice between Life and Death. As Christians we must join with all people who are insightful and of good will. With them and with our forebears, the prophets and the saints we choose life, life for the whole human community. It is for this life of the world that God gave His Son, that His Life should triumph over Death.

Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus (1 Pet. 5. 14).

Bishop Dr. KAROLY TOTH,
CPC President

Metropolitan FILARET, of Kiev and Galich,
CC Chairman

Dr. L. MIREJOVSKÝ,
General Secretary

Statement on Questions of Detente and Disarmament

In face of an increasing dangerous international situation the Continuation Committee of the Christian Peace Conference met in October 1980 at Eisenach, GDR.

We note that:

— the SALT-2 Treaty has not yet been ratified and thus efforts to proceed to SALT-3 negotiations are seriously threatened.

— It is a fact that the NATO decision of December 1979 to station medium-range missiles in Western Europe has increased the danger of a nuclear war, whatever the reasons for it.

— In 1980, the US President issued the Directive No. 59 increasing the possibility of a limited nuclear war and a nuclear first strike.

— The danger of production of the neutron bomb has not yet been averted.

— Increasing levels of sophistication of nuclear weapon systems being developed by all parties in the nuclear arms race continue to extend the danger of conflagration, including the possibility that technological failure may become the cause of a war.

— The illusion that increased levels of armaments create conditions of security continues to undergird the insanity of the arms race. Ironically the more

arms we produce, the less secure we are from total destruction.

— These few facts alone make it clear that the peril of a nuclear global catastrophe has never been closer than at present. The newly started round of nuclear armament represents nuclear terror threatening all creation.

After the cold war the process of detente in the 70s brought substantial progress in the peaceful coexistence of nations. The hope in a world without war and mortal threats had begun to move into the realm of the possible. The Conference for Security and Cooperation in Europe (CSCE) in Helsinki had begun to bear fruit on a world-wide scale. In 1978, for the first time the United Nations organized a special session on disarmament.

But just at that moment the process of detente was strongly impeded by the long-term armament programme of NATO. Since 1979 under the cover of "reestablishing the balance of armaments" the military balance in Europe is being jeopardized in a frightening manner. Detente measures undertaken by the Warsaw Pact countries have as yet not met with any positive response (e.g. Soviet troops reduction on the territory of the GDR), and the Vienna MBFR-talks were blocked.

Reprint. CPC documents.

The continuous acceleration of the arms race creates a climate of distrust and uncertainty all over the world. That climate—as demonstrated by the terrorist acts in Bologne, Munich and Paris—gives tremendous impetus to neofascism in Western Europe and to right-wing politics in the USA and strengthens the forces hostile to detente everywhere.

There is also an ominous increase in the militarization of the Third World. Democratic and progressive governments are forcibly replaced by rightist military regimes; military bases are being established or strengthened in strategic zones like the Indian Sea and the Persian Gulf; revolutionary movements are menaced by the actions based on the doctrine of the alleged right to unilaterally defend privileges considered as "vital interests", new military alliances are formed and old ones reinforced, reactionary regimes are strongly armed with weaponry systems used to repress the popular aspirations and to endanger progressive neighbours. This huge waste of resources hinders a rational and equitable solution of the urgent problems of poverty and hunger. This also creates sources of conflict which acutely threaten world peace.

Therefore the process of detente and disarmament is not to be divorced from the problem of justice in the Third World. On the one hand, detente is a necessary condition for the liberation and development of the Third World; on the other hand, there can be no true peace without authentic worldwide justice and liberation. Peace and justice are dialectically and indivisibly linked.

The critical situation must not give us as Christians cause for resignation and fatalism. Rather the motto of this meeting and the promise of God challenge us to continue the struggle for the establishment of a durable order of peace unswervingly and resolutely, with the trust in Him Who is our peace and hope.

With pleasure and gratitude we can state that there are signs of hope. Such sign of hope is first of all the wide peace movement organized by Christians and non-Christians in the Western world. There, this movement has played for several years an important

part in the fight against the arms race. To give a few examples we mention here only some of them: "Stop the Neutron Bomb—Stop the Arms Race", Inter-Church Peace Council in the Netherlands, "Campaign for Nuclear Disarmament", "Christians for Disarmament", "To Live Without Armaments". We have also noticed with satisfaction that some countries, acting unilaterally, cut their military expenditures (Canada, the Socialist Republic of Romania, the USSR).

It is our task more than ever to contribute to the implementation of the treaties concluded in the 70s, to oppose all attacks against the policy of detente, and to safeguard the peace structures jeopardized by them. To prevent the failure of the second Review Conference of CSCE in Madrid, in November 1980, we are urgently obliged to insist, together with all other Churches, religious and secular peace forces, that the conference arrives at a decisive breakthrough, especially with regard to military detente.

The consultation of the Conference of European Churches (CEC) held in 1980 in Madrid and the World Parliament of Nations of Peace in Sofia 1980, attended by numerous representatives of Churches and the CPC have been important steps on the road to fulfilling that task.

A central component of the process of detente is confidence-building. This will be attainable once the false alternatives which at present poison international life will be overcome. Once in the spirit of peaceful coexistence the mutual reduction of troops will have lessened tensions, cut arms expenditures and eliminated confrontations, then confidence will be able to develop and treaties and trust in the struggle for the setting up of a stable, worldwide and durable peace order can take effect. We repeat our demand to develop a new international ethics of peace.

To that end the following steps, in our opinion, are necessary:

1. Ratification of SALT-2 and continuation of negotiations aimed at a further reduction of strategic armaments.

2. Constructive preparations of the 2nd Review Conference of CSCE in

Madrid in November 1980 in a climate of frankness and sobriety.

3. In this connection, preparation of a conference on military detente and disarmament in Europe.

4. Coming to an understanding that as from a certain time on no country and no group of states would reinforce their military potential and that no new military alliance should be created nor extended in the hope that those in existence might finally be dissolved.

5. Rejection of all plans for a nuclear first-strike and agreements concerning further measures to limit the danger of nuclear war up to the complete and general ban on tests or use of nuclear weapons for all times, on the basis of corresponding treaties.

6. Security safeguards for countries not possessing nuclear weapons by a joint convention or solemn declaration of the nuclear powers.

7. Formation of nuclear-free zones in various regions of the world.

8. Introduction of effective steps in the Vienna talks on the reduction of

military personnel and arms in Central Europe.

9. Stepping up the negotiations already underway on practical measures to stop the arms race (such as ban on radiological weapons, ban on chemical weapons, destruction of such weapons), or beginning negotiations of this kind (e. g. on the conclusion of a worldwide treaty on the non-use of violence).

10. Dismantling of military bases on foreign soil, safeguarding of the unhampered use of international sea routes, and similar measures.

11. Mobilization of all peace forces for combating psychological warfare and averting the danger of neo-fascism.

12. Reinforcement of activities to educate nations and individuals for a life in peace.

In this way the CPC as a Christian peace movement responding to all of God's promise and as a NGO supporting the resolutions of the UN Special Session of the General Assembly on Disarmament understands its co-responsibility for setting up a durable peace order.

MESSAGE

to the Representatives of States Participating in the Madrid Review Consultation on Security and Cooperation in Europe

We, participants in the meeting of the Continuation Committee of the Christian Peace Conference in Eisenach, GDR, from October 13 to 17, 1980, have thoroughly followed the preparation of the Madrid meeting on Review of the CSCE. As a NGO, where participate Churches and Christians from more than 50 countries, we dare to present to you our following ideas:

In our opinion the Ten Principles of the Helsinki Final Act of 1975 are an appropriate basis for any contribution to the improvement of the political climate and to the reinforcement of the detente process.

Hence we pray and ask you to safeguard the Madrid meeting from polemics and confrontation, to conduct dis-

cussions in the spirit of reason and sobriety, and to strive for community in spite of different positions, so that this meeting may become a field for practical efforts, forming confidence.

Then, we ask you to deal consistently with the problems which have not yet received any solution and which have grown more in the recent times. Here we think first of all about disarmament. To reduce the arms race, to add a military detente to the political one—this was the mandate of the states which signed the Helsinki Final Act in 1975.

We consider that in order to continue the process of the detente the following is especially important:

(1) Ratification of SALT-2 and continuation of negotiations aimed at a further reduction of strategic armaments.

(2) Preparation of a conference on military detente and disarmament in Europe (the Polish Government has already extended its invitation to this conference).

(3) Agreement in that as from a certain time on no country and no group of states would reinforce their armed forces, and that no new military alliance should be created nor extended in the hope that those in existence might finally be dissolved.

(4) Rejection of all plans for a nuclear first-strike and agreements concerning further measures to limit the danger of nuclear war up to the complete and general ban on tests or use of nuclear weapons for all times on the basis of corresponding treaties.

(5) Security safeguards for countries not possessing nuclear weapons by a joint convention or solemn declaration of the nuclear powers.

(6) Introduction of effective steps in the Vienna talks on the reduction of armed forces and armaments in Central Europe (e. g. a moratorium on armaments).

(7) Stepping up the negotiations already underway on practical measures to stop the arms race (e. g. the ban on radiological weapons, the ban on chemical weapons and its destruction), and the beginning of negotiations of this kind (e. g. on the conclusion of a worldwide treaty on the non-use of violence).

(8) Dismantling of military bases on foreign soil, safeguarding of the unhampered use of international sea routes.

(9) Support of the further implementation of all civil, social, cultural and economic rights determined by the UNO in each state which had signed the Helsinki Final Act.

(10) Mobilization of all peace forces for combating psychological warfare and averting the danger of neo-fascism.

(11) Measures in order to provide the cooperation of European states in all fields of their common interests.

(12) Implementation of the basic right for peace for all people and the reinforcement of actions inspiring individuals and nations to live in peace.

Finally we ask you not to exclude in Madrid any problem, but to analyse them in such a way that their discussions provide the areas where the

highest results might be achieved for the sake of peace, security and cooperation in Europe.

Resolution on Iran-Iraq Conflict

The participants in the meeting of the CPC Continuation Committee, held in Eisenach, GDR, on October 13-17, 1980, express the deep and growing concern of their Churches, Regional Committees and the CPC regional groups in connection with the expanding military action between Iran and Iraq. This armed conflict is bringing death to masses of people and destruction to industry and agriculture. This is occurring in countries which urgently need to solve their immense social and economic problems in order to implement tasks of national reconstruction and to protect their natural resources against foreign intervention. Iran and Iraq both hold important positions among countries struggling for their national independence. They are active participants in the struggle for the establishment of a new international economic order. They are united by their common membership in the movement of non-aligned nations.

The participants in the meeting are convinced that:

The armed conflict between Iran and Iraq is being used for a policy of division, pursued by states that are exploiting the natural resources of the nations of this region and which are striving to regain their lost positions.

This conflict involves the danger of foreign military intervention which would necessarily mean a spreading of the conflict over the borders of these countries and which possibly might have dramatic consequences for the whole region.

In this situation it is imperative for the leaders of Iran and Iraq to show good will and to stop military actions. It is necessary to take up negotiations in order to settle the controversial issues between these two countries peacefully.

In the face of these tragic events all other states should refrain from any steps which might contribute to the danger of escalation.

The UN Peace Mission should continue to serve actively in the re-establishment of peace between these two countries.

Statement on the Middle East

The CPC has been constantly concerned about the explosive situation in the Middle East. The participants in the CPC Continuation Committee meeting note with disappointment the lack of progress towards the solution of this dangerous situation of tension. The Camp David agreement and the separate Egyptian-Israeli Treaty not only fail to achieve a just solution of the issues, but they also make the accomplishment of that goal more difficult. Furthermore, Israel is misusing the agreement within the framework of its increasingly intransigent policy.

The situation has been made more explosive by Israel's action annexing East Jerusalem and making the united city its "eternal capital". The actions of Israel which hinder the achievement of a just peace in the Middle East include its illegal establishment of new Jewish settlements in the occupied territory, different forms of oppression against the local Arab population, as well as the expansion of its military actions into Lebanese territory. Although the US has been recently more critical towards Israel, we deeply regret that the US Government continues to support, officially and actively, these politics of Israel which endanger world peace.

The CPC CCW declares again and again the necessity for Israel and interested parties to adhere to and to implement the respective decisions of the UN and the Middle East. An all-embracing solution of the Arab-Israeli conflict can be possible only if Israel withdraws from the territories occupied in 1967 and if the rights of the Palestinian people are implemented, including self-determination and its consequent possibility of establishing their own state.

Jerusalem is a holy city for Jews, Christians and Muslims. On the other hand, its destiny is closely connected with the future of its Arab population. Therefore the future of this great religious centre must be determined within

the framework of a just solution of the Palestinian question and must recognize the importance of securing the conditions for peaceful and equitable life between Israeli Jews and Palestinian Arabs, between peoples of different confessions or faiths.

Among the explosive situations in the Middle East, Lebanon continues to constitute an essential concern for our Churches and the CPC. All parties concerned within and outside this country should work to spare the people of Lebanon suffering and destruction. We do recognize the connection of the Lebanese question with the Middle East conflict as a whole. However, we are convinced that the solution of this conflict should not be accomplished at the expense of Lebanon which should quickly recover its full sovereignty, its total territory and its unity as a nation of experimental peaceful living between peoples of different ethnic, cultural, religious and ideological background.

We note with satisfaction that negotiations have recently been resumed between the two communities in Cyprus under the auspices of the UN. We appeal to all powers concerned to support these negotiations towards a successful conclusion which should guarantee the return of all refugees, the withdrawal of foreign troops from Cyprus and a constitutional solution conducive to peace.

Statement on Asia

Asia, the densely populated continent, is the poorest continent. This, however, does not apply to its cultural heritage nor to its natural resources. This applies to its economic development. The burden of colonialism in the past as well as of Western imperialism at present have pushed the continent into poverty and underdevelopment.

It is true that nearly all the Asian nations were able to gain formal political independence. Their economic backwardness, however, deprived them of the fruits of independence. The Western imperialist powers drew Asian countries into military pacts, dominating them under cover of economic aid (import restrictions, dependence on loans from the World Bank and the International Monetary Fund). Neoco-

lonialism contributes to the establishment of puppet dictatorship and leads to destabilizing progressive regimes in Asia.

The Asian socio-political situation today is to be understood as the worsening of the quality of life of vast masses of people in most Asian countries through the collusion of local elites with TNCs for economic exploitation and the development of reactionary governments with the help of military strength and the consequent erosion of democratic rights of the peoples.

The Christian Peace Conference declares its solidarity with all those forces in Asia which stand up for independence and development. We reaffirm our solidarity that has united us in the past few years above all with the peoples of Indochina. In the light of what has been said above we express the following positions:

(1) We support the proposals made by the Socialist Republic of Vietnam to the People's Republic of China for a solution of the border conflict and for the establishment of normal mutual relations.

(2) We support the demand of the People's Republic of Kampuchea to be granted the right to represent legitimately the Kampuchean people within the United Nations and the various international organizations.

(3) Recognition needs to be given by the CPC to the determination of the Laos Government and people to defend their independence and sovereignty. We are in support of the proposals made on July 18, 1980, by the foreign ministers of Laos, Kampuchea and Vietnam in the interest of keeping peace and stability in South-East Asia.

(4) The CPC takes this opportunity to reiterate its support of the reunification of Korea on the three principles of independence, peaceful reunion and national unity laid down on July 4, 1972, North-South Joint Statement agreed upon by North and South Korea.

(5) We voice our protest against the violation of the fundamental rights of the South Korean people, against massacre, torture, arbitrary arrests. We appeal to the Government of South Korea to remove the unjustified death sentence passed against Kim Dae Jung and

to set free the arrested democrats among them Christian leaders.

(6) We protest against imperialist activities towards militarizing the Indian Ocean area, particularly against the equipment of US military bases with nuclear weapons. We support the demand to convene a UN World conference on the Indian Ocean to become a zone of peace to be held in 1981 in Sri Lanka.

(7) We recognize that in the Pacific area a dangerous tendency is occurring: the revival of militarism in Japan. Negotiations between the US and Japanese governments are being held with the aim of raising the Japanese military budget up to 1 % of GNP of Japan.

Japan is the only country in the world which has experienced the A-Bomb explosion and mass murder in Hiroshima and Nagasaki in 1945. From the viewpoint of the absolute evil of the nuclear weapon and war, Japan has solemnly declared before the whole world that no more military forces will be tolerated. This is laid down in Article 9 of the Japanese Constitution. To adhere to this constitutional obligation will be the best contribution to keeping peace in the Pacific area.

(8) In recent months there has been a discussion within the CPC of the complexities of the situation in Afghanistan. The CPC Continuation Committee agreed that:

(a) we recognize the need and support a national revolution for democratization and social justice arising out of Afghan society;

(b) a political solution of the Afghan problem must be achieved by means of negotiations through international agreements and guarantees.

On the Asian continent we find many world religions with millions of believers. Therefore no political and social decision can be made in this region without giving consideration to the moral and religious factors. The cooperation of various religions for peace in justice is given special attention by the CPC in its work in Asia. On the agenda is the cooperation of the religious forces in Asia for the development of the continent, free of exploitation and oppression.

The CPC appeals to all Churches, to all Christians and to all peace-loving people in the whole world to solidarize with the peoples of Asia that suffer from violence and neocolonial exploitation. The CPC is convinced of the fact that the principles of the 1955 Bandung Conference which led to the movement of the non-aligned, are of a similar importance to Asia as has been the Helsinki Final Act to Europe. These principles comprise the creation of the true fundamentals for peace and security, the maintenance of sovereignty and territorial integrity, the exclusion of violence in relations between the states and the recognition of non-interference in the internal affairs of states.

Statement on Africa

The participants in the CPC Continuation Committee meeting held in Eisenach, GDR, on October 13-17, 1980, from Africa have noted that there have been signs of optimism, although there are still reasons for concern in the African region. The heroic victory of the people of Zimbabwe over the combined forces of the fascist regimes of Southern Africa and their attaining self-determination and nationhood has been a source of inspiration, hope and great encouragement for all those who in Africa and in the world struggle for justice and peace. The heroic march of our brothers in Mozambique and Angola despite fierce opposition from their enemies, opposed to their new found emancipation, is commendable and deserves our support.

However, Africa still remains, despite its vast mineral wealth and natural resources, one of the poorest continents of our world in terms of economic development. Despite strides being made in education, health and agriculture by independent states in Africa, the heavy burden of former colonialism and the present forms of neo-colonialism as evidenced in TNCs, military and trade pacts, as well as so-called economic aid, have deprived the continent of both its human and material potentialities to the extent that despite two decades of political independence these countries still find themselves grossly poor and underdeveloped. Hunger and malnutri-

tion, unemployment, disease and ignorance are still the order of the day.

It is in this atmosphere that the Churches of Africa are being called and challenged to take up responsibility and play a vital role in the reconstruction of their countries:

- in assisting to educate and create an awareness of the faithful in their economic, social and cultural development;

- in making the people aware of the radical changes required to affect economic emancipation even if it means that the Churches' structures must also be totally reconstructed;

- in helping people to see beyond their own borders in matters which affect them either directly or indirectly;

- in matters such as detente and disarmament which require exhaustive discussion. In this area the international CPC and regional CPCs are of vital importance in collecting and disseminating materials which can be used at local levels. While Churches in Africa must continue to be sensitive to the inequalities and injustice which have given rise to vast numbers of refugees within the continent, there must be no complacency among African peoples with regard to the fight to liberate those parts of Africa that are still under the yoke of oppressors. To this end emphasis must still be maintained in:

- total solidarity with the people of South Africa fighting against a racist regime, against apartheid and the inescapable call for the release of all political prisoners in that country;

- total opposition to all Western powers which collaborate with Pretoria and are providing military, economic, political and moral support to the regime;

- total solidarity with front-line states of Southern Africa which exist under constant bombardment from the fascist regime as a consequence of their heroic stand;

- solidarity with the people of Namibia, in particular SWAPO, in their efforts to liberate their country and to join hands with the rest of the international community in protesting the continuing manoeuvres of five Western

members of the UN Security Council to impose a neo-colonialist regime in Namibia against the wishes of the peoples;

— solidarity with all other liberation movements in our region;

— solidarity with all people of good will who are opposed to the creation of foreign military bases on African soil and, in particular, our solidarity with the peoples of the Indian Ocean and for their call for the demilitarization of this region and its transformation into a zone of peace; in this respect we support the proposal of the President of the Democratic Republic of Madagascar to call a conference of all the states concerned so that the Indian Ocean may become a zone of peace;

— solidarity with non-aligned nations which demand a change in the functioning of the World Bank and the International Monetary Fund;

— solidarity with the people of the islands in the Southwest area of the Indian Ocean who are demanding the restitution to Madagascar of the small islands in the Mozambique Channel;

— solidarity with the countries of Africa, the Caribbean and the Pacific (ACP) associated with the European Economic Community through the convention of Lome who are demanding fair trade agreements and the reduction or cancellation of their external debts.

Statement on Latin America and the Caribbean

The CPC Continuation Committee, meeting on October 13-17, 1980, at Eisenach, GDR, expresses its deep concern for the situation in Latin America and the Caribbean.

The peoples in this region have suffered exploitation and oppression for centuries from the so-called "Christian" powers from West Europe and North America. Most of the Latin American and Caribbean nations are still under rightist pro-imperialist dictatorship and endure economic pillage by TNCs.

Nonetheless the signs of the times awake a spirit of hope. The triumph of the peoples of Cuba, Nicaragua and Grenada and their solidarity with every

just cause; the struggle for liberation from tyranny taking place in El Salvador and Guatemala despite the daily massacres committed by oppressive forces there; the rescue of its historically mutilated national sovereignty by Panama; the growth of the struggle for national independence in Puerto Rico and the resistance against neo-fascist repression in Bolivia, Haiti, Chile, Paraguay, Uruguay and Argentina are all challenges to our Christian conscience and motives for realistic hope in the light of God's promise for human redemption.

Christian solidarity and participation in the just struggle taking place in Latin America and the Caribbean is not torious and increasing despite the conservative role played by some sectors of the Church. In the colonial past Father Bartolome de las Casas defended the Indians from slavery; in the struggle for independence the priests Hidalgo and Morales, in Mexico, and Felix Varela in Cuba led the people in the fight for emancipation. In our days Christians from all Churches are also sharing with leading non-Christians in the Cross and resurrection of the peoples. Father Sardinas was commander of the Cuban Rebel Army. Father Camilo Torres gave his life in the struggle for the liberation of the Colombian oppressed, and Archbishop Oscar Romero was assassinated for preaching justice and mercy in El Salvador. The Christian participation in the Sandinist revolution taking place in Nicaragua is exemplarized by Fathers Carlenal, D'Escoto and Parrales. Bishop Antulio Parrillo has been arrested for his defence of the Vigues fishermen at Puerto Rico against the US Navy. Through bishops like Camara, Casadaliga and Cardinal Arns in Brazil, Bishop Mendez Arceo in Mexico and Bishop Proano in Ecuador and the 'Vicaria de la Solidaridad' in Chile the Church has been the voice of the voiceless in nations where repression reigns. There are thousands of priests, nuns, ministers and laymen deeply involved in the people's struggle for liberation, giving thus a living witness to their faith in Jesus Christ among other people's heroes.

Thus despite repression and exploitation, the divine promise of salvation

shines over Latin America and the Caribbean. The struggle of the people overcomes the evil forces in history. Christian love and hope share the sufferings and aspirations of the poor and oppressed. In this particular collaboration with all the non-believers, who are struggling for human liberation, is increasing daily. This has prompted Fidel Castro to speak several times about the historically necessary strategic alliances between Marxists and Christians. Recently Christians from Nicaragua and El Salvador are standing for unity of all liberating forces, believers and non-believers.

The Christian Peace Conference has also shared this history of the Cross leading to resurrection. The Rev. Mauricio Lopez, member of the CPC Working Committee and Honorary President of the CPC in Latin America (Caribbean) was kidnapped by the Argentinian neo-fascist forces in 1977 and has since disappeared. Prof. Hiber Contoris, member of the CPC/LAC and of the Continuation Committee has been imprisoned and tortured in Uruguay. The Rev. Augusto Cotto, a distinguished member of the CPC/LAC died fulfilling his duties as the main spokesman for international affairs of the revolutionary forces in El Salvador. Other

CPC/LAC members have suffered repression in diverse forms.

The CPC Continuation Committee prays for the hastening of the new dawn of freedom and justice in Latin America and the Caribbean and manifests in many concrete ways its firm solidarity with the struggle for human liberation there taking place. Latin-American and Caribbean peoples need the solidarity of the Churches all round the world. We exhort all CPC members, Churches and individual believers to observe the celebration of the Latin-American Sunday on February 15, 1981 (the anniversary of Father Camilo Torres's death).

Distension among the big military powers, disarmament of the aggressive forces of imperialist exploitation, and security from persecution, torture, imprisonment, disappearance or assassination are the tasks deeply required for the fulfilment of freedom. Justice and peace in the area are equally necessary for a lasting and just world peace. The CPC tries to help promote all these tasks, especially among Churches and Christians. The celebration of the Latin-American and Caribbean Sunday is also a concrete demonstration of solidarity and love.

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Brotherly Visit of His Beatitude JUSTIN, Patriarch of All Romania

A delegation of the Romanian Orthodox Church led by her Patriarch, His Beatitude Justin, paid a visit to this country as guests of the Russian Orthodox Church at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia from October 6 to 13, 1980. Members of the delegation included Metropolitan Teoctist of Moldova and Suceava; Metropolitan Nestor of Oltenia; Bishop Antonie of Buzău, Secretary of the Holy Synod for External Church Relations; Bishop Vasile, the Patriarch's vicar; Archpriest Savva Marin, the Patriarch's interpreter; Protodeacon Ion Benețianu, director of the Patriarch's office, and Archdeacon Lavrentie Movilianu, the Patriarch's steward.

On October 6 at noon, the distinguished guest was welcomed at Sheremetyevo Airport by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate; Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov of Zaisk, deputy heads of the Department of External Church Relations; Archimandrite Niphon, representative of the Patriarch of Antioch to the Moscow Patriarch; Archimandrite Naum, representative of the Bulgarian Patriarch to the Moscow Patriarch, and other officials. Also present was V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Speaking on behalf of His Holiness Patriarch Pimen, who was unable to come to the airport and welcome the distinguished guest personally for reasons of health, Metropolitan Aleksiy cordially welcomed His Beatitude Patriarch Justin and members of his party.

From the very beginning of his visit to this country, His Beatitude Patriarch Justin had cordial and sincere

talks with permanent members of the Holy Synod of the Russian Church—Metropolitan Aleksiy and Metropolitan Yuvenaliy—and also with other participants in the brotherly meeting which took place and at which they discussed the life of the two Churches.

While in our country, the guests were accompanied by Archbishop Nikodim of Kharkov and Bogodukhov and Archpriest Petr Buburuz, Secretary of the Kishinev Diocesan Administration.

On October 7, the guests went to Zagorsk for the Feast of St. Sergiy, Hegumen of Radonezh and Miracle Worker of All Russia. At the Holy Gates of the Trinity-St. Sergiy Lavra, the Primate of the Romanian Orthodox Church and members of his party were welcomed to the festal peal of bells by Archbishop Vladimir, rector of the Moscow theological schools, and Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, accompanied by the brethren, faculty members and students of the Moscow theological schools and numerous pilgrims, who had come to the Holy Lavra from all over our Motherland. The guests were escorted to the Trinity Cathedral where they reverently genuflected and kissed the shrine of Abba St. Sergiy. They also attended Small Vespers there with the reading of the Akathistos to St. Sergiy.

This was followed by a dinner in the patriarchal chambers. Members of the Holy Synod—Metropolitan Filaret of Kiev and Galich, Metropolitan Aleksiy of Tallinn and Estonia, and Metropolitan Yuvenaliy of Krutitsy and Kolomna—greeted His Beatitude Patriarch Justin who responded.

Following All-Night Vigil at the Dormition Cathedral of the Lavra, which was conducted by His Beatitude Patriarch Justin assisted by members of his party and permanent members of the Holy Synod of the Russian Church, the rector of the Moscow theological schools, Archbishop Vladimir of Dmitrov, gave



The salutation of the Patriarchs

a supper in honour of the guests at the theological academy building. In a speech of greeting addressed to his honoured guest, Vladyka Vladimir stressed the important contribution made by the theological schools of the Russian and Romanian Orthodox Churches to the common efforts for closer ties between the Holy Churches, for the cause of peace on earth and the development of theology for the benefit of Holy Orthodoxy in general.

His Beatitude Patriarch Justin invoked God's blessing upon the work of the faculty and students of the Moscow theological schools and wished them every success in pursuing theological education.

On the Feast of St. Sergiy, His Beatitude Patriarch Justin celebrated Divine Liturgy in the Dormition Cathedral of the Lavra.

At the end of the service, Metropolitan Filaret of Kiev and Galich, speak-

ing on behalf of His Holiness Patriarch Pimen, conveyed cordial greetings to His Beatitude Patriarch Justin and those accompanying him. He spoke of the sincere joy of the Plenitude of the Russian Orthodox Church at the visit of the Primate of the Romanian Orthodox Church, as it bore witness to the further strengthening of fraternal relations between our Churches and peoples.

In response, His Beatitude Patriarch Justin said: "...We are deeply grateful to His Holiness Patriarch Pimen for his invitation to visit your Holy Church and your country, and for his warm hospitality, which will enrich our Churches and be a fresh testimony of our sisterly relationship which is centuries old and which nowadays has found especially broad expression in our good neighbourly relations and in the ecumenical activities of our Churches. Our objective is to continue strengthening the sisterly ties between our Churches."

In the evening, the delegation of the Romanian Orthodox Church was received at the Council for Religious Affairs of the USSR Council of Ministers by its chairman, V. A. Kuroedov, who, in his speech of welcome, spoke of traditional links between the Russian and Romanian Orthodox Churches, especially in their efforts for peace and international security. He specially stressed that the Soviet Government rates highly the efforts of the Russian Orthodox Church to consolidate peace and friendship among nations.

On the same day, the delegation of the Romanian Orthodox Church took a night train to Leningrad.

On October 9, the Feast of St. John the Divine, the Apostle and Evangelist, the guests were met at the Moscow Railway Terminal in Leningrad by Metropolitan Antony of Leningrad and Novgorod, Archbishop Meliton of Tikhvin, Archbishop Kirill of Vyborg and other officials. After settling at in the Moskva Hotel, the guests were escorted to the Theological Academy Church of St. John the Divine, where His Beatitude Patriarch Justin concelebrated Divine Liturgy with Metropolitan Antony, Metropolitan Teoctist, Archbishop Mikhail of Vologda and Veliki Ustyug, and the rector, Archbishop Kirill.

After the thanksgiving moleben, Metropolitan Antony welcomed the guests.

In his response, His Beatitude spoke of the importance of educating loyal and worthy ministers of the Church, who will be ready to give their lives for their people.

This was followed by a festive dinner attended by the distinguished guest and his party, the faculty members and students.

At the annual convocation, Metropolitan Teoctist made a speech on behalf of the Romanian Church delegation. He dwelt on certain problems in developing modern Orthodox theology and also spoke about theological schools in Romania.

The guests were specially impressed with the recital given by the students of the Precentorial Courses.

On October 10, they visited the St. Nicholas and the Holy Trinity cathedrals where they were given a cordial welcome by the clergy and the faithful of Leningrad.

The guests also visited the Hermitage and St. Isaac's Cathedral.

At noon, Metropolitan Antony gave a dinner in honour of the distinguished guest during which there was a lively discussion about exchanging experience gained in theological education. The guests spoke with great interest and approval of the Precentorial Courses opened at the Leningrad Theological Academy.

The delegation visited the grave of Metropolitan Nikodim and prayed for the repose of his soul.

In the evening, the delegation left for Moscow.

On Saturday, October 11, the guests went sightseeing in Moscow and paid an official visit to the Romanian Embassy, where they were received by Ambassador Trajan Dudash.

At 6 p. m. His Beatitude Patriarch Justin and members of his party were met at the Dormition Church of the Novodevichy Convent by Metropolitan Yuvenaliy of Krutitsy and Kolomna and the clergy.

After the Polyeleos, Vladyka Yuvenaliy cordially welcomed His Beatitude Patriarch Justin and members of the delegation. As a token of brotherly and prayerful communion, he presented H.



His Beatitude Patriarch Justin

Beatitude with an icon of the Saviour and other members of the delegation—copies of the Vladimir Icon of the Mother of God.

In the evening, Metropolitan Yuvenaliy gave a dinner for the guests in his chambers which was attended by the permanent members of the Holy Synod the closest assistants of Vladyka Yuvenaliy, and other guests.

On Sunday, October 12, the Primate of the Romanian Orthodox Sister Church was given a solemn welcome at the Patriarchal Cathedral of the Epiphany. His Beatitude concelebrated Divine Liturgy with members of the delegation and members of the Holy Synod of our Church—Metropolitan Aleksiy, Metropolitan Yuvenaliy, Archbishop Nikodim, Archbishop Khrizostom, Bishop Iov, as-

sisted by Protopresbyter Matfei Stadenyuk and other clerics. At the Liturgy, prayers were offered up for the good health of His Holiness Patriarch Pimen.

After the service, Metropolitan Aleksiy formally greeted the distinguished guest on behalf of Patriarch Pimen and presented His Beatitude, as a token of prayerful memory, with a copy of the Vladimir Icon of the Mother of God.

In his reply, His Beatitude Patriarch Justin said among other things: "...Guided by her Christian duty, the Church extends her spiritual activities to the whole world. Therefore she must take part in solving all the problems facing the world today. The Church cannot remain inactive confronted by injustice, violence, cruelty and war. She must help the world to partake of the fruits

of Jesus's Sacrifice. She must bring light where there is darkness; bring consolation where there is endurance; bring abundance where there is need; she must bring life where there is death; bring peace where there is war, and happiness where there is misfortune. This is what every Church must do. But these efforts can only be effective and comprehensive when they are combined with those of all Orthodox Churches. We must do our part in solving these problems and support all beneficent aspirations of present-day mankind.

"To fulfil this duty we consider it necessary to cooperate closely with all Christian Churches and, what is more, with all religions. For this reason the Romanian Orthodox Church participates in theological and socio-humanitarian programmes launched by international Christian organizations—the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference.

"The Romanian Church is currently conducting bilateral theological conversations with other Christian and non-Christian religions. This is also being done by the Russian Orthodox Church in her vigorous international efforts to strengthen Christian unity, cooperation and peace."

In conclusion, His Beatitude Patriarch Justin presented the Patriarchal Cathedral, in token of prayerful memory, with an icon of the Mother of God and two censers.

After the Divine Liturgy, His Beatitude Patriarch Justin and members of his delegation were received by His Holiness Patriarch Pimen who, despite his indisposition, gave a truly brotherly welcome. After an exchange of greetings and conversing, His Holiness Patriarch Pimen presented His Beatitude Patriarch Justin with the Order of St. Sergiy of Radonezh, 1st Class. Other members of the delegation also received awards; the hierarchs the same order of the 2nd Class and members of the clergy—the same order of the 3rd Class.

On the same day, His Holiness Patriarch Pimen gave a reception in honour of his distinguished guest at the Praga Restaurant. Besides His Holiness Patriarch Pimen and the Romanian Church delegation, it was attended by Metro-

politan Aleksiy of Tallinn and Estonian Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Pimen of Volokolamsk, Archbishop Khristostom, Bishop Iov, Protopresbyter Mafei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany, Archimandrite Niphon, representative of the Antiochene Patriarch to the Patriarch of Moscow, Archimandrite Vasiliy, representative of the Catholicos-Patriarch of All Georgia, Archimandrite Naum, representative of the Bulgarian Patriarch to the Patriarch of Moscow, representatives of Moscow clergy and staff members of different departments of the Moscow Patriarchate.

The function was also attended by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, and his deputy V. V. Fitsev.

Also present were the Romanian Ambassador to the USSR, H. E. Trajau Dudash, and senior embassy officials.

During the fraternal repast, His Holiness Patriarch Pimen expressed his cordial greetings to his distinguished guest.

His Beatitude Patriarch Justin delivered a speech in response. Addressing His Holiness Patriarch Pimen, he expressed his gratitude for the invitation to the delegation of the Romanian Orthodox Church to visit the Russian Orthodox Church.

"We shall always treasure the memory of these days", His Beatitude went on to say, "we have become convinced of the existence of close and friendly relations between the clergy and the believers of the Romanian and Russian Orthodox Churches. This reaffirms the profound friendship between our peoples, and as we return to our countries we shall carry in our hearts the warmth of your love."

"The Church does not make this so that people follow a path designated by her. She has been called to minister and not to dictate. This becomes more understandable when the experience of the ministry of the Russian Orthodox Church and our Romanian Church are compared. Therefore we shall never accept the idea of domination by any one Church. Every Church must pursue her

activities within the bounds of her jurisdiction. But apart from this national service there are numerous world problems which force the Church to extend her range of activities.

"Permit me also to repeat what I said yesterday—we offer our cordial thanks to the Russian Orthodox Church for her vigorous and beneficent activities in the international arena. There is not a single international action for peace, nor the struggle against discrimination and other injustices, towards which your Church has not offered her constructive proposals and decisions. We are happy to bear witness that our Churches have been unanimous over many years of cooperation in international affairs. And I am confident that no differences will emerge between our Churches in the future.

"Permit me to express my wish for the sisterly relations between our Churches to be further consolidated in the future. We hope that a delegation of the Russian Church will be able to visit us in Romania.

"I am happy to see at this dinner the Chairman of the Council for Religious Affairs, V. A. Kuroedov, whom we know as a benevolent and wise leader, and who is sympathetic to the needs of the Church. We therefore thank him for his attention and ask him to inform the distinguished Soviet leadership of the profound gratitude of the Romanian Orthodox Church to the Russian Orthodox Church and of the kind feelings of our people towards the Soviet people.

"I am also happy to see among us Trajan Dudash, the Ambassador of the Socialist Republic of Romania, a former university professor who held for many years the post of Minister for

Religious Affairs. His Excellency the Ambassador is working to promote friendship between our peoples. And although Church affairs are outside his competence, we are hopeful that his activities become one of the factors for strengthening good relations between our Churches.

"Permit me in conclusion to raise this glass to the health and wellbeing of our peoples, to the health of President Leonid Brezhnev and President Nicolae Ceaușescu."

On October 13, 1980, the delegation left for Bucharest. The guests were seen off at Sheremetievo Airport by Metropolitan Aleksiy, Archbishop Nikodim, Archbishop Khrizostom, Bishop Iov, Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen, Archimandrite Niphon, Archimandrite Vasilii, and Archimandrite Naum, the representatives of the Antiochene, Georgian and Bulgarian Churches respectively.

The Council for Religious Affairs was represented by V. S. Volodin.

The visit by the Primate of the Romanian Orthodox Church to the Russian Orthodox Church and personally to His Holiness Patriarch Pimen was filled with sincere brotherly feelings of love and mutual understanding. New seeds of fraternal love have been planted between the believers of our Sister Churches and between our peoples in general. As was stressed by the two Primates, the children of our two Churches will continue to strengthen the ties of Christian love for the benefit of Holy Orthodoxy and in serving the cause of peace among nations.

Archbishop NIKODIM
of Kharkov and Bogodukhov



At the 20th Annual Conference "Church Days-80" in Uppsala

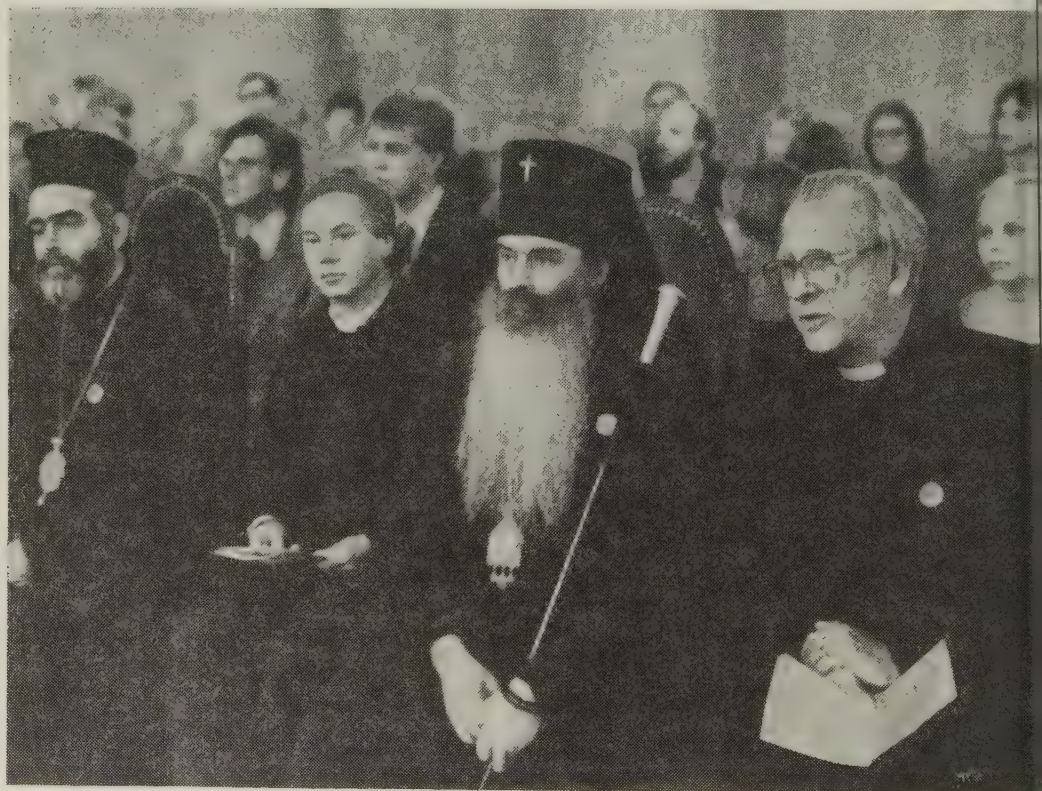
From August 29 to September 1, 1980, the annual conference "Church Days" was held in ancient Uppsala—the spiritual centre of the Evangelical-Lutheran Church of Sweden. The theme of the conference was "The Holy Apostle Paul—the Example of Faith".

The organizers of the conference are members of the well-known movement for the renewal of the Church of Sweden.

Renewal, its initiators consider, lies in improving Church life, sermons and ecclesiastical instruction, and in activating participation in prayer, divine service and the Eucharist. This renewal,

maintain Swedish pastors, is viewed as a return to the early common Christian traditions in a catholic, apostolic spirit. Special importance is attached to the study of the legacy of the Church Fathers (including, for example, Russian Fathers like St. Serafim of Sarov and Bishop Feofan the Recluse), and to regarding anew the study of the Holy Apostles.

In a certain sense, "Church Days" can be considered as annual congresses of the members of the renewal movement. They consider the problems constituting the movement's programme of action and new questions examined for



August 31, 1980, Sunday. Archbishop Pitirim of Volokolamsk at Solemn Mass in the cathedral church of Uppsala, Sweden

possible resolution. Members of the movement are provided an opportunity for mutual communion in prayer and conversation.

"Church Days" conferences are designed so that bishops, pastors, theologians and laymen from various dioceses and parishes of the Church of Sweden may participate in them. Representatives of other Churches, in particular, Orthodox Churches, are invited to participate in the "Days".

In 1980 the "Church Days" were led by Bishop Bertil E. Gärtner of Göteborg.

Representatives of the Church of England (which is in intercommunion with the Church of Sweden) and Orthodoxy participated as guests. From the Antiochene Church was Bishop Paul of Kara, Vicar of His Beatitude Patriarch Elias of Antioch; from the Russian Orthodox Church—Archbishop Pitirim of Volokolamsk, Editor-in-Chief of *The Journal of the Moscow Patriarchate*, Head of the Publishing Department, and V. P. Ovsyannikov, assistant editor-in-chief (Archbishop Pitirim also

took part in the "Days" in the autumn of 1974. See *JMP*, No. 1, pp. 58-61).

The conference was conducted according to a traditional plan: morning divine service; reading of papers and lectures; noon prayer; continuation of papers and lectures; evening divine service. Included in the conference's programme are various activities such as the "Open House" meetings during which slides, photographs and documentary films are shown and discussions are held.

Archbishop Pitirim visited the Theological Faculty of the Uppsala University and presented several books published by the Moscow Patriarchate as a gift to the faculty's library.

From September 2 to 4, His Grace Archbishop Pitirim was in Stockholm. He paid a visit to the Ambassador Extraordinary and Plenipotentiary of the USSR to Sweden, M. D. Yakovlev, and met the leaders of the Sweden-USSR Society: President Eva Palmaer and Vice-President Jack Ränge; His Grace also visited the Serbian Orthodox Church community.

CHRONICLE

On September 17, 1980, His Holiness Patriarch Pimen of Moscow and All Russia, received H. E. Jabr al-Kafri, Ambassador of Syria to the USSR, in connection with his forthcoming departure from the Soviet Union.

Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, was present at the reception.

* * *

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, was in Paris from September 17 to 24, 1980, on the affairs of the Exarchate.

On September 19, Metropolitan Filaret received Archbishop Iakov of The Hague and the Netherlands.

In the afternoon of that day, the Patriarchal Exarch paid a visit to Mgr. Angelo Felici, Apostolic Delegate in Paris. In the evening there was a meeting at the Exarchate of the Union of Orthodox Parishes in France. Reports on the life of the parishes were read by the rectors, as well as a report on the children's parish school and summer camp.

On September 21, the Feast of the Nativity of the Blessed Virgin, and on the eve of the feast, the Patriarchal Exarch led the divine services at the Church of the Three Holy Hierarchs.

In connection with the 600th anniversary of the victory on Kulikovo plain, Metropolitan Filaret held a panikhida for the Russian warriors who were killed in this battle.

On September 22, the Patriarchal Exarch received Father René Giroux, a board member of the National Secretariat for Promoting Christian Unity.

* * *

On October 1, 1980, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received the Rev. Peter Moore, Chaplain of St. Alban Cathedral, a board member of the Society for Promoting Christian Knowledge; the Rev. John Arnold, a member of this society, Chaplain of the Rochester Cathedral Church of England. Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, was also present.

In the afternoon H. E. Sir Curtis Keeble, Ambassador of Great Britain to the USSR, gave a reception in honour of the chaplains. Among those invited were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Khrizostom and Archbishop Kiprian Zernov.



On the Nativity of Christ

Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14)

These are eternal words that illumine the mind and heart, that awaken joyous and pious thoughts and feelings!

And on earth peace, good will toward men. What has happened? What has occasioned the bestowal of these great spiritual blessings upon the earth, announced by heavenly beings in the dead of night in Bethlehem by the manger of the newly-born Christ?

The Incarnation was accomplished, the mystery of the God-Man was revealed: God in Christ united with man.

We are so used to this mystery that we rarely contemplate it, and are little aware of its everlasting significance for humanity. And yet, without this mystery of the Incarnation—the descent and union of the Godhead with man—catastrophe in the moral world would have been unavoidable.

Man, this child of God, with a divine embryo in his soul, had departed from God. Before the coming of Christ on earth, the majority of mankind having lost God in their souls forgot their soul, and lived only for the body and the passions, without seeking the Truth and God. And life lost its meaning. The kingdom of falseness and evil grew. Love dried up. Man was to man an enemy. Life was only a scroll on which was written “weeping, sorrow and grief”, the world became a field strewn with dried bones (Ezek. 37. 1-2). What was ahead? Where to go? Where was Truth? There was no answer and no hope for man. Mankind, despite its external culture, was spiritually suffocating, for it could not find internal satisfaction in anything.

It was necessary for the illumination and revival of man's soul to come from above, for the Godhead to unite with man and his life.

And this great mystery was accomplished. Conceived by the Spirit and born of chastity, God appeared on earth. In His Person the divine principle united for ever with the human

and imbued the earth-bound nature of man with life-giving powers, his mind received the light of reason, and in his conscience the eclipsed divine law of love awoke.

That is why Heaven rejoiced that night. That is why the heavenly beings, rejoicing at the regeneration of dying humanity sang: *Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14).*

Humanity accepts this mystery through faith, and as man freely opens his heart to the Life-Giving Spirit, it completely transforms the life of men, creating amongst them a God-Man society.

Now, not in vain are the efforts of the human mind, sacred searchings, the inquiries of the conscience about the path in life, about Truth and Eternity. All these now find an answer, assistance and satisfaction in Him Who said: *I am the way, the truth, and the life (Jn. 14. 6).*

The life task of human society now consists in each one of us freely developing the divine principle in the soul in life. This embodiment, this inner acceptance of Christ by men takes place gradually through great struggle with the forces of evil and sin, it advances and embraces all just like the *little leaven which leaveneth the whole lump*—this is the eternal image given us by Christ Himself. Thus does the Kingdom of God grow in the world.

And this image of the leaven should masterfully draw all the best and noblest forces of man to do good work ceaselessly. And if darkness thickly envelops us, we should know that nothing but the path of Incarnation can save us and lead us onto the path of renewal and illumined life.

Let this heavenly hymn glorifying the Lord burn constantly in our hearts and ardently rise to Heaven and then there will be peace on earth and good will in men. Amen.

Metropolitan GRIGORIY CHUKOV
(† November 5, 1955)

DIVINE LITURGY

The Translation of the Holy Gifts from the Altar to the Prothesis

After the laity have been communicated, the priest hands the spoon to the deacon to have it wiped with the napkin and takes the Chalice to the altar.¹

The priest then reads secretly the thanksgiving prayer.

In the Liturgy of St. John Chrysostom: "We thank Thee, Master, Lover of mankind, Thou benefactor of our souls, for that Thou hast accounted us this day to be worthy of Thine immortal heavenly mysteries. Direct our way, stablish us all in the fear of Thee, preserve our life, and uphold our goings, at the prayers and supplications of the glorious Mother of God and ever Virgin Mary and of all Thy saints."

In the Liturgy of St. Basil the Great: "We thank Thee, O Lord our God, for that Thou hast suffered us to partake of Thy holy and most pure immortal heavenly mysteries unto the welfare, hallowing and healing of our souls and bodies. Do Thou, O Master of all, vouchsafe that the partaking of the Holy Body and Blood of Thy Christ may be to us unto faith unashamed, unto love unfeigned, unto fulness of wisdom, unto healing of soul and body, unto a riddance of every adversary, unto the fulfilling of Thy commandments, and an answer acceptable at the dreadful judgement seat of Thy Christ."

The Liturgicon instructs the deacon to put the particles on the discus left over from the Lamb and the prosphorae into the Chalice, reciting as he does so the Paschal hymn: "Arise, shine, O new Jerusalem, for the glory of the Lord is risen upon thee.... O Thou great Passover and hallowed above all, O Christ!" Then it instructs him to wipe thoroughly the discus with the antimimension sponge and say after depositing the particles: "Wash away, Lord, the sins of all here remembered, by Thy Precious Blood and by the prayers of Thy saints."²

In practice, however, the thanksgiving prayer (usually the Paschal verses as well) is said by the priest and the deacon directly after their own Communion. The particles from the Lamb and the prosphorae are put into the Chalice by the priest himself reciting only the prayer: "Wash away, Lord, the sins of all...."

In doing so, he takes the discus with both hands, protecting the edges with the palms so as to prevent any particles from falling onto the antimimension. Then, holding the discus in his left hand, the priest wipes it with the sponge being careful that nothing remains in the depressions of the discus. The priest must also examine carefully the antimimension to see if any

crumbs from the Holy Bread are left, if such is the case, gather them carefully with the hand, spoon or the lance and sponge and put them into the Chalice.

The choir in the meantime sings slowly the "Alleluia" thrice.³

The priest then covers the Chalice with the veil and places on the discus the lance, spoon and asteriscus.⁴ Afterwards he turns to the people and standing in the centre of the Holy Doors blesses the people saying: "O God, save Thy people, and bless Thine inheritance." Turning back to the altar, he takes the censer from the deacon, censens the Holy Gifts thrice saying: "Set up Thyself, O God, above the heavens, and Thy glory above all the earth" (Ps. 108. 5). The choir in the meantime sings the sticheron from the Pentecostal service: "We have seen the True Light, we have received the Heavenly Spirit, we have found the True Faith, we worship the Undivided Trinity: for the Same hath saved us."⁵

The priest hands back the censer to the deacon and then gives him the discus with the asteriscus, spoon and lance laid upon it. The deacon holds it up to his brow as he bears it to the prothesis. As he passes the Holy Doors he censens the candle-bearer and the worshippers calling them, as it were, to deepen their prayers at that given moment. Taking up the Chalice the priest makes the Sign of the Cross over the antimimension pronouncing quietly: "Blessed is our God."⁶ Then going to the Holy Doors and facing the people he raises the Chalice and intones aloud: "Always, now and for ever and world without end."⁷ The choir sings "Amen." The worshippers bow their heads to Christ the Saviour Who appears to them in the Holy Gifts for the last time at that Liturgy. The priest reverentially bears the Chalice to the prothesis, saying quietly: "Set up Thyself, O God, above the heavens, and Thy glory above all the earth". The deacon standing to the left of the prothesis, and holding a lighted candle in his left hand, censens the approaching Holy Gifts. The choir sings the thanksgiving prayer: "Let our mouth be filled with Thy praise, O Lord, that we may sing of Thy glory, for that Thou hast counted us worthy to partake of Thy holy, divine, immortal and life-giving mysteries: preserve Thou us in Thy holiness that we may learn of Thy righteousness all the day long. Alleluia, Alleluia, Alleluia."

The priest puts down the Chalice on the prothesis by the discus, then takes the lighted candle from the deacon and places it before the Chalice and the discus; the deacon hands the censer to the priest who censens the Holy

Gifts thrice and returns the censer. The deacon censures the priest and then puts it aside.⁸

The ritualistic acts of the priest and the singing of the prayers by the choir during the translation of the Holy Gifts from the altar to the prothesis contain a deep spiritual meaning.

The Church confesses that the Eucharistic life is the pledge of the life eternal when she pronounces the words: "Wash away, Lord, the sins of all here (i. e. at Liturgy) remembered, by Thy Precious Blood and by the prayers of Thy saints" during the depositing of the particles taken from the prosphorae into the Chalice with the Body and Blood of Christ.

St. Ignatius Theophoros, at the beginning of the 2nd century, wrote to the Church in Ephesus that the Eucharist "is the medicine of immortality, our antidote to ensure that we shall not die but live in Jesus Christ for ever" (Epistle to the Ephesians, 20. 2).

By partaking of the Divine Body and Blood of our Lord here in our earthly life, a Christian thereby accomplishes his own deification. We believe that this communion with God will not cease in the life to come, in the Unwaning Day of the Kingdom of Christ.

Holy Communion, moreover, is a mystical union with Christ and with each other, not only with those who communicated at a given Liturgy, but with all the living and the dead. This uniting of the particles of the Divine Lamb with the Precious Blood over which the names of the offerers with their offerings (in the form of prosphorae with the list of names of relatives and acquaintances, of the living and the dead, asking to be commemorated) were

read at Proskomide and after the consecration of the Holy Gifts, signifies the mystical remission of sins of all those commemorated.

The hymn, "We have seen the True Light we have received the Heavenly Spirit..." confesses our mystical and spiritual drawing near beyond the bounds of Time, to the moment of the descent of the Holy Spirit upon the Apostles (Acts 2. 1-41), for, by partaking of the Body and Blood of the Saviour we are filled with the grace of the Holy Spirit and become the secret observers of the whole work of salvation accomplished by Jesus Christ.

The ecphonesis: "Always, now and for ever and world without end" reminds us of the promise made by our Saviour to be with the Church till the end of ages, and urges the faithful to glorify our Lord Jesus Christ always.⁹

The words: "Set up Thyself, O God, above the heavens" and the following act of translating the Holy Gifts from the altar to the prothesis show that we are communicating in the glorified and ascended Body of our Lord as a pledge of our glorification and deification in the Unwaning Day of the Kingdom of Christ.¹¹

The canticle: "Let our mouth be filled with praise, O Lord..." was introduced into the Order of Liturgy in the 7th century by Patriarch Sergius of Constantinople. It expresses our thanksgiving to God for the Gift of Holy Communion and prays to preserve us as long as possible in a state of holiness, i. e. spiritual purity and in the grace-filled union with Christ, and to come to know the righteousness and holiness of God.

NOTES

¹ When the priest officiates without a deacon, in bearing the Chalice to the altar after the Communion of the Laity, he holds the spoon above the Chalice and only after placing it on the altar wipes the spoon with the napkin.

² These words conclude the liturgical commemoration of the living and the dead begun at Proskomide.

³ If there are many particles on the discus, the priest must be careful, when depositing them in the Chalice, that none fall on the antimension. To avoid a pause, the choir may repeat the thrice sung "Alleluia" several times.

⁴ The second veil and the aer are taken by the priest to the prothesis during the singing of the Creed.

⁵ From Easter to its apodosis, this hymn is changed to the Paschal troparion: "Christ is Risen"; from the Ascension to its apodosis, the Ascension troparion is sung. On Saturday before Pentecost, either the troparion to the patron saint of the given church or more often, the troparion of this Saturday: "In the depth of the Wisdom of Thy love to mankind..." is sung.

⁶ When taking up the Chalice from the altar, before the words: "Blessed is our God", the bottom of the Chalice should be wiped to make sure that no particles have adhered accidentally.

⁷ Some priests make the Sign of the Cross with the Chalice at this point, however, this is not indicated in the Liturgicon. When the priest officiates without a deacon, there are two

ways of translating the Holy Gifts from the altar to the prothesis. One way is for the priest, after raising the Chalice at the words: "Always, now and for ever..." "to return to the altar with it and taking up the discus with the left hand bear both the sacred vessels to the prothesis. Another way is for the priest to take both the Chalice and the discus when he turns to the people, but at the words: "Always, now, and for ever..." he raises only the Chalice while he holds the discus at the level of his breast.

⁸ In some churches, after the ecphonesis. "Always, now and for ever...", it is the custom for the priest to go with the Chalice to the people and touch the bowed heads of the worshippers with the foot of the Chalice, as well as of those in the sanctuary. The foot of the Chalice is usually touched, i. e. kissed, by the communicants only right after they have received Holy Communion and acquires for them a symbolical meaning (see "The Communion of the Laity", JMP, No. 11, 1980). Furthermore, an accidental movement of the head of one being touched may cause the Holy Gifts to spill from the Chalice. This seemingly pious custom in reality is fraught with the danger of desecrating the Holy Gifts and therefore it should not be practised.

⁹ Archimandrite Kiprian. *The Eucharist*, Paris, 1947, pp. 329-330.

¹⁰ A. I. Georgievsky. *The Order of Divine Liturgy*, Moscow, 1951, p. 134.

¹¹ Archimandrite Kiprian. *Op. Cit* p. 330.

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WORLD PARLIAMENT OF THE PEOPLES FOR PEACE
Sofia, September 23-27, 1980



September 26, 1980, His Holiness Patriarch Pimen of Moscow and All Russia speaking at the meeting of the religious workers — participants in the World Parliament of the Peoples for Peace Session of the World Parliament of the Peoples for Peace. Metropolitan Yuvenaliy of Krutitsy and Kolomna — in the second row, centre

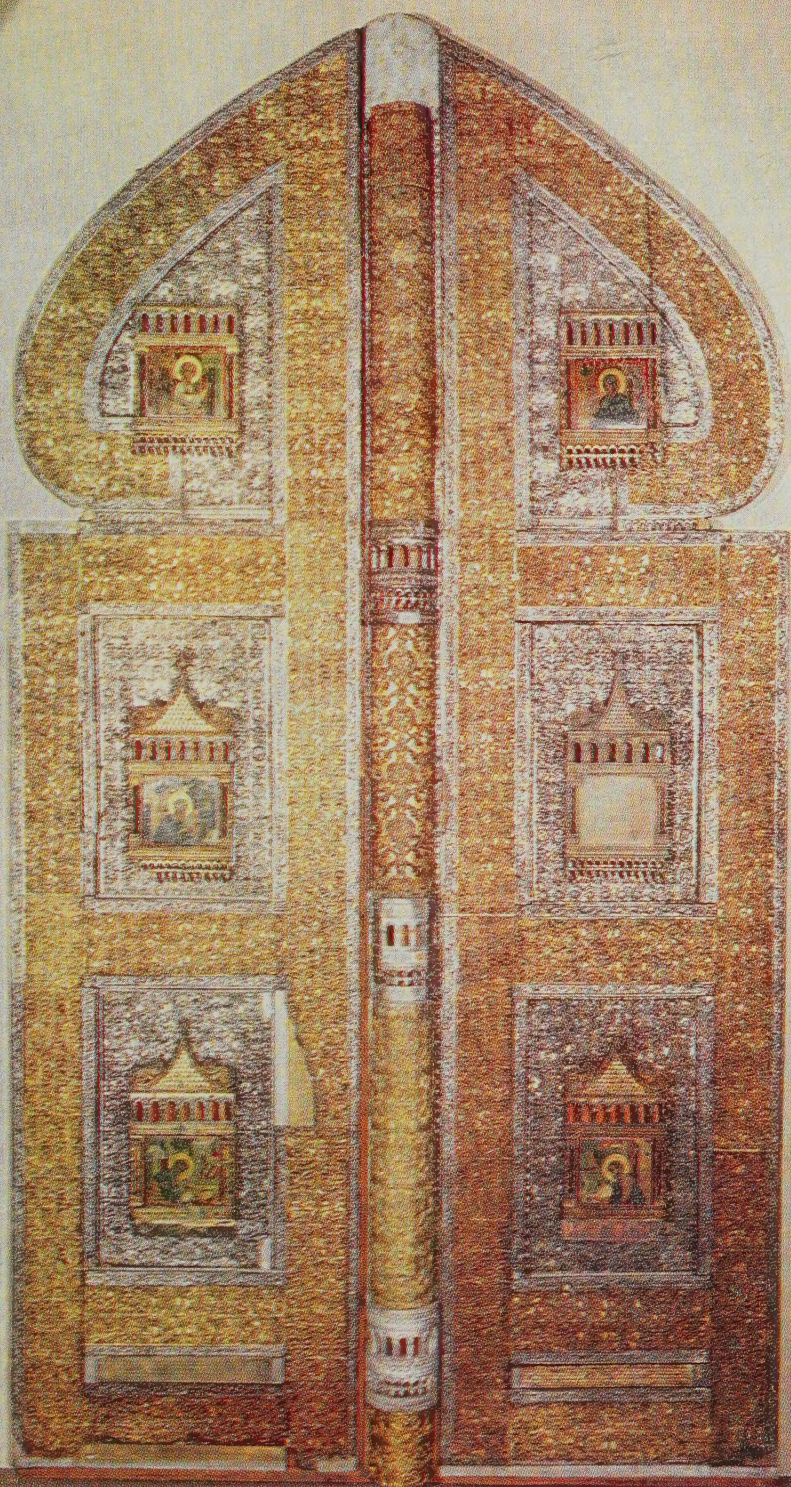


ORTHODOX CHURCHES IN FINLAND



The Church of St. James the Apostle and St. Anna in Kaunisniemi, Finland (left). The Cathedral Church of the Dormition in Helsinki (right)
Below: The Church of St. Nicholas in Rotka





THE HOLY DOORS

The gift of St. Sergiy to the Orthodox Grand Duke Dimitriy Donskoi for the Church of the Nativity of the Blessed Virgin built on Kulikovo plain with his blessing

State Historical Museum

FOR THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO



September 21, 1980. At the solemn meeting dedicated to the 600th anniversary of the victory at Kulikovo in the Church of the Protecting Veil of the Most Holy Mother of God of the Moscow Theological Academy and Seminary

Below: September 18, 1980. Left to right: Bishop German of Tula and Belev; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Viktorin of Vilna and Lithuania at Divine Liturgy in the Cathedral Church of All Saints in Tula



FOR THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO



THE UGRESHSKAYA ICON OF ST. NICHOLAS THE MIRACLE WORKER

This miraculous icon prophesying victory and the liberation of the Russian people, appeared to Grand Duke Dimitriy before the Kulikovo Battle

1380. Tretyakov Art Gallery

